

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN
CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

Vol. XVI.

APRIL, 1941.

No. 2

CONTENTS

Editorial: The Tragedy of Missionary Evacuation	101
SERMON: God Judges Nations	<i>John C. Smith</i> 107
ARTICLES: Evangelism under the New Structure—	
A Symposium, Introduced by.....	<i>Soichi Saito</i> 112
Contributions by	<i>Moto Tada</i> 113
	<i>Tameichiro Kanai</i> 115
	<i>Eiichi Ohtani</i> 116
	<i>Jiro Nagasaki</i> 117
	<i>Takeo Igarashi</i> 118
	<i>Tsunegoro Nara</i> 120
Realization of Church Union and the Position of the Seiko-kwai	<i>Kozue Tomoi</i> 124 ✓
The Historical Characteristics of Anglicanism	<i>C. K. Sansbury</i> 130
The Christian Education of Girls in Japan.....	<i>Tetsu Yasui</i> 133
The Church as Priest and Prophet to the Nation	<i>Leimar Hening</i> 139
"The Fatherless and Widows"	<i>Elizabeth F. Upton</i> 145
One Hundred Ninety-two Missionaries urge Peace	<i>T. D. Walser</i> 150
The Religious Press.	<i>Compiled by William Woodard</i> 153
Book Reviews.	<i>Compiled by C. K. Sansbury</i> 164
The Religious Prospect — Begin Here — The Idea of a Christian Society—Spiritual Values and World Affairs—Japan's Continental Adventure — A Pioneer Doctor in Old Japan, John C. Berry — Dr. Masahisa Uemura, A Christian Leader — Life of Motozo Akazawa— Kirishitan Bunko — A Collection of Japanese Proverbs and Sayings — A Glance at Recent Christian Publications.	
The Missionary Mind.	176
News Items	<i>Compiled by the Editor</i> 178
Personals	<i>Compiled by Floyd L. Roberts</i> 186

EDITOR:—Thoburn T. Brumbaugh, No. 10 Higashi Shinano-machi, Yotsuya-ku, Tokyo.

PUBLISHERS:—Christian Literature Society of Japan, 2 Ginza 4-chome, Tokyo.

PUBLICATIONS COMMITTEE:

Rev. T. T. Brumbaugh	Rev. K. Kodaira	Rev. M. S. Murao
Rev. Darley Downs	Rev. Michio Kozaki	Mrs. A. K. Reischauer
Rev. Howard D. Hannaford	Rev. I. Miura	Mr. Soichi Saito
Rev. M. D. Farnum	Rev. T. Miyakoda	Rev. T. A. Young

AMONG OUR CONTRIBUTORS

- REV. LIEMAR HENNIG, Th.D. (Zurich) was until last summer a resident missionary of the Ost Asien mission in Tokyo, and is now studying in Union Theological Seminary, New York City.
- REV. FLOYD L. ROBERTS, of the American Board (Congregational) mission, Nagoya, with this issue of the Quarterly concludes his service as a compiler of "Personals," and we seize this chance to say "Thank You and Bon Voyage" as he goes to rejoin his family in the United States.
- MR. SOICHI SAITO is General Secretary of the National Committee of the Young Men's Christian Association in Japan. At present he is with the deputation of Japanese Christians officially visiting in the United States of America.
- REV. C. K. SANSBURY, who for several years has been compiling Book Reviews for the Quarterly, is a member of the Society for the Propagation of the Gospel. He will leave with his family for Canada in the near future. We take this opportunity of expressing our own and our readers' appreciation of the high quality of service he has rendered the Christian movement in Japan during his life among us.
- REV. JOHN C. SMITH is a member of the Northern Presbyterian mission on the faculties of Meiji Gakuin, and the Nippon Shin-Gakko (Japan Theological Seminary). He is also Chairman of the Church Board of Tokyo Union Church. Mr. Smith will be the compiler of Book Reviews for the July number of the Quarterly.
- REV. H. TOMOI is a minister of the Baptist Church of Japan, a teacher at Kwanto Gakuin in Yokohama, and the Baptist Theological Seminary in Tokyo. He has acted as secretary of the Commission on Church Union which has been negotiating to that end for the past several months.
- MISS ELIZABETH FENNO UPTON is an independent rural and social evangelist in Saitama prefecture. She affiliates with the Anglican-Episcopal communion.
- REV. THEODORE D. WALSER is a member of the Northern Presbyterian mission, engaged in student evangelism in Tokyo.
- MISS TETSU YASUI is the recently retired and now emeritus president of Tokyo Women's College.

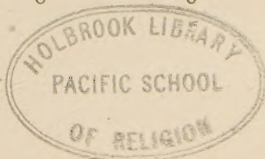
THE
JAPAN CHRISTIAN QUARTERLY

Vol. XVI. April, 1941 No. 2

The Tragedy of Missionary Evacuation
By THE EDITOR

It is now possible to begin to appraise the extent of the missionary exodus from Japan in recent months, and to attempt some estimate of the number expecting to be here some time longer. The Editor has undertaken a tabulation of the homegoings reported in the JAPAN CHRISTIAN QUARTERLY and elsewhere since May of last year. At the same time, Mrs. Sarah C. Oltmans, Secretary of the Fellowship of Christian Missionaries in Japan, in investigating the possibilities for holding a missionary conference this year as usual has estimated the number of members of the respective missions who might attend such a conference. We give herewith both sets of compilations.

KNOWN DEPARTURES SINCE APRIL, 1940						KNOWN REMAINING AFTER APRIL, 1941
	Single Women	Single men	Couples	Wives, with families	TOTAL	
1. ABCFM	10		8 (16)	2	28	10
2. ABF	4		4 (8)	2	14	11
3. ABS			1 (2)		2	0
4. AFP						2
5. AG	2		1 (2)		4	3
6. BFBS			1 (2)		2	0
7. CJPM	1				1	2
8. CLSJ						0
9. CMS	9	5	5 (10)		24	7
10. CN	1				1	1
11. EC	1		1 (2)	1	4	9
12. ECM						
13. ERC	2	1	3 (6)		9	15
14. FMA	1				1	1
15. IND	3	1	3 (6)		10	14(?)
16. JAC		1			1	
17. JEB			3 (6)		6	0



KNOWN DEPARTURES SINCE APRIL 1940						KNOWN REMAINING AFTER APRIL, 1941
	Single Women	Single men	Couples	Wives, with families	TOTAL	
18. JRM	8		1 (2)		10	
19. L						3
20. LEF	1				1	5
21-23. METH	43	2	21(42)	2	89	10
24. MSCC	8	1	6(12)	2	23	0
25. OAM		1			1	1
26. OBJ						1
27. OPC						1
28. PCC & EPM	4		4 (8)		12	0
29. PE	13	6	9(18)	3	40	19
30. PN	5		10(20)	8	33	22
31. PS	8		10(20)	1	29	4
32. RCA	7		5(10)	3	20	5
33. SA	1		1 (2)		3	0
34. SAM	1		2 (4)		5	
35. SBC	6		5(10)	1	17	1
36. SDA			10(20)		20	2
37. SPG	8	3	4 (8)		19	10
38. UB			1 (2)		2	1
39. UCC	25		14(28)		53	8
40. UCMS	1		1 (2)		3	1
41. UGC						0
42. ULCA	4		6(12)	2	18	15
43. WU						2
44. Y	1		1 (2)	1	4	2
45. YMCA						1
46. YWCA	3				3	0
	181	21	282	28	512	☆25—others; wives unlisted, etc. 214

☆ It should be noted that though wives are in the figures for departures, they are not so included in the column for the various missions and missionaries known remaining after April; hence the number estimated at the end. The Editor is inclined to think this estimate of number of wives remaining is too low, but figures are unavailable.

The extent to which these two tabulations complement and support each other is significant. By a careful check of the Missionary Directory in the Japan Christian Year Book for 1940, both Mrs. Oltmans and the Editor found that the number of Protestant missionaries in Japan and Formosa at any normal recent date has been approximately 800. It can be safely assumed that in addition to the known departures within the past year, another 50 or so have gone without the notice of the editors and compilers of the Quarterly; this would bring the total departures to 550-plus. This, subtracted from the total normally in Japan leaves approximately 250 in the country at the time this was written (April 1st). Reports from mis-

sion secretaries indicate that at least fifty will depart during April; which, in turn, clearly demonstrates the essential accuracy of Mrs. Oltmans estimate: **by the end of April there will be few, if any, more than 200 Protestant missionaries in Japan.** This means that, under the degenerating influence of war upon both spiritual and economic resources of the missionary-minded Protestant peoples of Europe, Australasia and America, as well as in Japan itself, the missionary forces are fast dwindling toward the vanishing point. It seems quite probable that by summer the total of those present and working in Japan will have fallen to less than 20% of the early 1940 figure.

Denominational lines and political aspects

Further study of these figures reveals that, except for the small groups some of which have been entirely "evacuated," the Methodist, Anglican-Episcopalian and United Church of Canada missions have been hardest hit. "Unanimous orders" to withdraw were received in February from the newly united Methodist Board of Missions in New York, and the Canadian Mission's instructions from headquarters in Toronto have been almost as drastic. It is clear now that scarcely a "baker's dozen" will be left of these groups, both of which are affiliated with the Japan Methodist Church.

Of the several groups affiliated with the Seiko-kwai (CMS, SPG, MSCC, PE, et al), those of British, Canadian, and Australasian missions, and the American workers in several dioceses, had for the most part departed by the end of 1940; since then the remaining ones have been going, even many of the Americans of the Tokyo diocese who have been associated with St. Luke's Hospital, St. Paul's University and St. Margaret's Girls' School.

Of the four missions working with the Nihon Kirisuto Kyokwai, the Southern Presbyterians have taken most seriously the regulation adopted by the Japanese Church that foreigners could no longer be regular members of presbyteries; their mission has been almost "liquidated." The (Dutch) Reformed mission has been likewise decimated, leaving only a handful to maintain the mission's legal and moral interests. In spite of assurances from the home board that its workers were not evacuating as a group, it will be seen that the Northern Presbyterians are but somewhat less affected than the others. Least disturbed of all the Calvinists is the Evangelical and (German) Reformed mission which centers largely around the city of Sendai and which apparently feels no great concern over the situation.

The "American Board" (Congregational) mission, while willing to send home single women, wives, children and those who ought not to be asked to remain, are nevertheless holding a skeleton mission of men, together with a few women workers, and have been greatly encouraged in their efforts to stick it out by the recent return of one woman from furlough, the first in

many months to get either State department or Board approval for coming to Japan. Both Northern and Southern Baptist missions have been demoralized by departures, for as in the case of the Episcopalians, Presbyterians and some others, there seems little place for missionaries in the Japanese church structure. The Seventh Day Adventists have been completely withdrawn except for two families of German workers. All foreign missionaries (EPM & PCC) have withdrawn from Formosa where Presbyterian work has been greatly embarrassed of late by the prevailing international situation.

The Lutherans, while hard hit, seem able to preserve a fairly even keel, and one cannot help wondering if as in the case also of the (German) Reformed, Seventh Day Adventist and Ost Asien workers there is not some advantage in being of German stock, parentage or language. Moreover, it is not without significance that in no report to date have the names of evacuating Roman Catholic missionaries been chronicled, except possibly because of extreme illness. One senses that the ideological, if not indeed the political, aspects of the world's present crisis are definitely reflected in the attitudes of various mission boards and societies toward their workers in Japan. That almost a complete withdrawal of British, Canadian and Australasian missionaries would soon occur was almost a foregone conclusion from the beginning of the European war and the formation of the "Tripartite Axis." The effect of American sympathy for British and other democratic nations was also soon apparent in "advices" from American headquarters to missions and missionaries here. Up to Christmas and the New Year time this had not taken the form of evacuation as such; but, following visits of Japan and Korea by certain mission secretaries and church officials, it became clear that the Protestant churches of North America were finding themselves again drawn into the vortex of war psychology and power politics, and withdrawal became more general.

It comes as a refreshing breeze, however, to discover that not all the missionary boards and societies are taking the attitude conforming most exactly to that of American State department or British Foreign office. From the Northern Presbyterian board there came a message to its Japan missionaries, in short, as follows: "Board and staff bear witness with you of supreme significance at this time of missionary enterprise. Continued presence on field gives vital testimony to world mission of good will and indissoluble bond of Christian fellowship." From other boards likewise has come word giving the local groups and individuals authority to proceed as conscience and caution dictate, but assuring them that the church at home realizes that now, if ever, is the time for the witness of Christian love and self-sacrifice. Those who remain on the field have been greatly heartened by these sentiments. It is strongly felt by many of us that to remove all American and European representatives of the Church of Jesus Christ from Japan

and other portions of the Far East is a way of increasing misunderstanding and distrust, and therefore of hastening international conflict, rather than of striving to prevent it.

Japanese want some to stay

A word is also in order concerning the attitude and spirit of the Japanese churches and our Japanese Christian co-workers. There can be no doubt that the political atmosphere of the day has infiltrated and indoctrinated all of the Japanese churches. This has even developed to the extent that pastors and lay leaders of some denominations have gone on record as wanting and needing no longer the services of foreign missionaries in regular pastoral or administrative posts. Some of the more nationalistic of our brethren have even said, when issues have arisen in which we as foreigners have not seen eye to eye with Japan, that "the time has come for the missionaries to either proclaim themselves one hundred percent for Japan's way of thinking or go home." Especially has their irritation increased as it has appeared that many of us and of our mission societies have let political issues transcend the spiritual and moral elements of our Gospel. Some have recently said that because of these things it might be better for the Christian church, its institutions and its adherents in Japan if, in case of and even in anticipation of armed conflict, the missionaries were to leave, at least temporarily.

However, we have yet to find a Japanese Christian or a missionary who sincerely feels that the loving service of an American or European Christian worker is not welcome in Japan. And as the bitter tragedy of all these departures, together with the increasing pressure of American and British disapproval of what Japan is doing in Asia and in her pact with Germany and Italy, has become obvious, it has become more and more clear also that the Japanese Christians want the missionaries to stay, at least some of them, as a token of Christian unity and brotherhood. Political and economic pressure, they say, may be inevitable in such a world, but Christian fellowship across national and racial boundaries must not be severed by it. And when they see business men staying by their economic interests, even going into the very jaws of death for such selfish concerns, they insist the more that some missionaries should remain as unflinching testimonies to a Higher Cause.

To be sure, the Japanese will not urge that the missionary disobey the orders of his superiors—for in Japan, obedience is of the essence of morality—but they hope and pray that even at this late date some change may come, some mitigation of the rigidity of all such orders, and that there may be a willingness on the part of the "mother churches" to see how important it is to stand together in love and unity in the midst of hate and discord all about.

Indeed, in most of the Japanese denominations there is the desire now to keep the missionary in close organic fellowship with the church; and even in the new united church, to assure the foreign workers a welcome and a place of service not less vital than that he has heretofore enjoyed. There is strong evidence of this in the message which Bishop Yoshimune Abe of the Japan Methodist Church issued to the Methodist and Canadian missions when he learned of their orders to evacuate:

"While deploring the emergency that seems to necessitate such action I cannot but concur in the action of the Board of Missions ordering our missionaries to make a temporary withdrawal from their work. I shall make every effort to the end that while in the homeland they may retain their status as under active appointment in Japan and to their respective work in Japan; and that at the earliest possible moment each one may be enabled to return to it. The Japan Methodist Church and, I am sure, all its related institutions will await with earnest anticipation the early opportunity of welcoming back each missionary to his or her accustomed task."

The sending by the National Christian Council of Japan of a deputation of outstanding Christians to the United States for prayer and conference with a similar group of representative American churchmen is, we believe, conceived in this same spirit and a desire that the missionary ties—nay, the Christian ties, between Japan and America, shall not be broken. So also was the cablegram signed by 192 missionaries and sent in February to the heads of the Federal Council of Churches of Christ in America and of the International Missionary Council. Christians in Japan are aroused today as never before to the imminence of a world war and to the responsibility of the Church in averting that greatest of all human sins. It is their prayer and ours that Christians in all lands the world around,—and especially in America, the only great Protestant nation not yet involved in war, may discover and commit themselves to God's will for the world He sent His Son, and us as Christian workers, to redeem.

LONGING

The soul imprisoned in its house of clay
Sits silent in the shadows
Waiting for the day.

A voice speaks in the darkness—
'Wherefore wait?'
Throw open wide the windows—
E'en though barred,
The light from heaven, they cannot retard.!

—Leila G. Kirtland.

God Judges Nations

By JOHN C. SMITH

(The substance of a sermon delivered in Tokyo Union Church, Sunday, February 16th.

Scripture: Daniel 5:25 and Matthew 21:43.)

In the days of Antiochus Epiphanes the country of Judea was in bondage to the invader. Patriotic Jews found it difficult to express on paper their feelings about the enemy. Anything they might write could be used against them. However, according to some Biblical scholars, when Antiochus profaned the temple itself by using the holy vessels one Jew found expression for his faith by writing the book of Daniel. He avoided trouble by expressing what he thought of Antiochus through a story of a previous age. What he wrote gathered up all that the Jews through the ages had come to believe about God's treatment of nations. One of his climaxes is the story in which the first of our texts is found.

Belshazzar, king of Babylon, gave a feast to a thousand of his lords. Carried away by the wine he ordered that the gold and silver vessels which his father had captured at Jerusalem should be brought out and used for their revelry. And in that very hour he saw the palm of a man's hand as it wrote strange words on the plaster wall of the palace. Greatly alarmed Belshazzar summoned his sages to explain the writing. When they failed the queen-mother suggested Daniel. He was brought and, after reading the strange words, interpreted them to mean:—"God has numbered your kingdom. You have been weighed and found wanting. Your kingdom shall be divided." And that very night King Belshazzar was killed and his kingdom given to another.

Now this story is one calculated to recall vividly to mind a truth which the Jewish-Christian tradition has insisted on through the ages, that God judges nations. The prophets would not let the people forget that Jehovah was the God of nations as well as of individuals. From time to time they called their own nation to task as well as the nations all about them. All must be judged by Jehovah. He stands over against the nations to judge them.

Some of us were talking the other day about the tendency of preachers in our pulpit here to go back to the Old Testament for texts which express their thought concerning the present day crisis. That is not surprising. We need a philosophy of history for these critical days. The New Testament with its record of only a few years has some of it but its roots are imbedded in the Old Testament where God's plan is worked out through the centuries. And through those centuries the conception of God as the judge of nations

was very clearly outlined. Sometimes the Old Testament expresses it in terms which are not comprehensible to us. And because of that we are tempted to say it was only an Old Testament idea, an idea that was superseded when Christ came. In this case, however, we cannot escape so easily. God's judgment of nations is well expressed in the Old Testament but it continues in the New also. Jesus himself sets his seal upon it.

During that last week at Jerusalem Jesus clarified many issues. One of them had to do with his nation. Again they were in bondage and again the patriotic spirit was aflame. If we could just once read the Old Testament as the secular history of an intensely patriotic people we would realize the fanatical loyalty of the Jewish patriots. Their's was God's country. The purposes and prosperity of Judea were identified with their God. Jesus was one of them, a Jew born and brought up in the tradition, but he saw deeper than they did. He saw that his beloved nation had failed and that she was ready for destruction. And so he tells them the story of the vineyard. The figure was an old one. It had its origin in the fifth of Isaiah and in the Psalms. The vineyard was a definite symbol for the nation and it was well understood. Even as he began the parable the priests and elders and the people themselves knew he was talking about Judea. The husbandmen of course are the people who through the ages have had a precious gift, a responsibility to God himself. From time to time they have failed, and now their final failure means their destruction. Luke records that even as Jesus uttered these words, which must have been blasphemy to patriotic Jews, the people in awe said, "God forbid." And Jesus pressed home his point with the words of our second text, "The kingdom of God shall be taken away from you and shall be given to another nation bringing forth the fruits thereof"

Now it might be well for us to examine some of the characteristics of this Christian truth. In the first place, God's judgment of nations is a moral judgment. Belshazzer was found wanting and the kingdom was taken from Israel because of moral failure. Like every other human institution in God's world a nation has a purpose, a moral purpose, if we use that word moral in its best sense. Nations are not here just by accident. Their actions are not finally determined by another accident or even by economic and social forces over which they have no control. They have moral responsibility, their destiny is in God's plan. In a real sense they are "chosen," God's "chosen," and they fulfill individual purposes. Oh, a nation may rebel; she may forget God and turn away to follow her own selfish aims. But God's ultimate will finally prevail; she cannot rebel forever. God himself is a holy God and he judges nations who have moral responsibility.

And that brings us to the second characteristic; God's judgment may mean punishment, punishment for nations. I use that word punishment

advisedly. Certainly it is at the very center of the Biblical conception of God's judgment, either of individuals or nations. I do not mean that God's punishments are the arbitrary acts of a despot, or that they have no connection with the moral failure itself. God is not a dictator who is constantly on the watch for rebellion and who personally and arbitrarily punishes disobedience. But God's world is a moral world. In his infinite purpose he made such a world for man's good. And in a moral world there are inevitable results attendant on moral failure. A life of dissipation does not produce a saint; the world just isn't made that way. Neither is it made so that in the long run the nation that forgets God continues to be trusted with God's purposes. We moderns attribute a nation's failure to social or military or economic reasons. The Jew was perhaps more naive but more intuitively truthful when he asserted that the nation's failure was the punishment of God. God's moral will is the very stuff of which our universe is made. And those who persist in resistance go down to destruction.

The Jew could also see that this punishment could come to a nation at the hands of a people who were culturally and morally inferior; at least inferior by men's standards. Some months ago I picked up a book which our fifth grader had brought from the American School. It was a brief account of life in ancient Mesopotamia. I saw for the first time something of how those ancient civilizations arose. The valleys were fertile and these nomadic peoples who came to them could raise enough to eat and still have leisure for other things. As their civilization developed their enemies were the bandit kings in the mountains on the fringes of the valleys. Belshazzar was undoubtedly killed and superseded by a king who was his cultural inferior. In the time of Christ the highest moral ideals were upheld by the Jews. They were monotheistic, they had a hatred for idols, their standards were those which became the basis of much of our modern moral code. On the other hand Rome was an idolatrous, immoral nation. Yet Jesus himself announces the destruction of his own land by her moral inferior. Sometimes when nations fail him God has to start over again on a level below the level already attained. That certainly is part of God's truth.

We have come thus far without any reference to the crisis in which our present world finds itself. And yet the problem has been present in your mind and my mind. What is God's will for us now? I wish I were a prophet, or at least the son of a prophet. I wish I could see God's truth in its entirety and know God's judgments for us here and now. But at least we can set down something of what God's truth is and then over against it something of the situation in which we find ourselves. Perhaps that is just as well. Then each can make the application for himself.

The nations to which we belong have moral responsibility. Each in its own way has a truth or a portion of truth. I believe we are right in believ-

ing that God gave us that truth. Most of us belong to the so-called democratic countries. Through the centuries we have cherished a dream of a better and a freer life for all men. We have rightly considered that that dream had some connection with Christianity, that we are responsible to God for cherishing it. But if we are honest we must admit that we have often failed that dream; that the crisis in which our nations find themselves now is the direct result of our latest failure. We have allowed our cherished dream to be over-run by competitive greed, both within nations and between nations. In international affairs nations compete with one another for prestige and for economic and political power. The first countries on the scene take all they can for themselves. A late comer, like Japan, is filled with an ambition to become a world power, only to discover that other world powers have already appropriated the available economic and political privileges. We are quick to condemn Japan for her use of force in seeking a place for herself. But in so doing we condemn ourselves. These are the methods by which every great nation has come to power and by which they even now maintain themselves. We had a chance, a golden opportunity, at the end of the First World War to begin again, to try for a new world. But we failed,—and we Americans are probably chiefly responsible. We had the dream and then failed to cherish it. And so we have again our present crisis. Inevitably it has been our competitive world that has brought us to this war. And it was our treatment of Germany after the first war that made Hitler possible. In other words if we suffer now we suffer because of that which we ourselves have created. That is not an accident. That is the way the world is made. It does not take an Old Testament prophet to tell us that God has something to do with that.

I do not know how the present war will end. But this I do know; that even if we escape destruction, our present system, if continued, will inevitably produce another Hitler, and another, and another until we are destroyed.

Two months ago as I sat in this church at our Christmas service I noticed the five high school students of this congregation who were helping in the singing of carols. All of us know something of their ideals, something of the hopes and the fears that are placed in them. And yet we live in a civilization that will take them and march them off to war. And not only our young men but millions of their brothers the world around. Sometimes it seems to me that the only fit end of a civilization which treats its youth like that is destruction.

There is still another characteristic of God's judgment of nations of which we have not spoken. God offers nations a chance to repent. Just as repentance is the way back to God for the individual, so it is for the nation. To repent of our sin, and bring forth fruits which are the results of our true repentance. Jesus called his nation to repentance. We can believe that

God would have forgiven them if they had come. But it was too late for them. In the case of Ninevah it was not too late, even though Jonah believed it was. God forgave them upon true repentance. That is our necessity; that we repent, that we strike out the greed and sin which is the basis of our national life. There are some of us who feel that our repentance cannot be accompanied by participation in another war. There are others, the majority, who are willing to participate in a war through which they hope for a chance to build a different world. Whatever our method, our desire and prayer must be one, that our nations truly repent of the sin which has brought us to this crisis.

One ray of hope in the gloom of our present crisis is the small beginning which men and women have made in realizing their need for repentance. Some months ago a group of Christian leaders in England took an action which was significant. They were leaders of all groups, most of them backing the government in this war. This was their action:

1. We recognize in the troubles and anxieties of this time a just doom, the consequence, according to God's laws, of our neglect of his command and defiance of his will.

2. We acknowledge Christ as absolute Lord of life and savior from the sin which brings these evils upon the world. We pledge ourselves and call our fellows to penitance for the past and to new loyalty for the future. Especially we confess our acquiescence in social injustice and national jealousies; we dedicate ourselves to the establishment of economic and international justice and fellowship.

3. We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God.

That is a beginning. Only when we as Christians recognize our nation's moral failure, only when we repent and are ready to bring forth fruits meet for repentance, will God be able to entrust his purposes to us.

FUJIYAMA

Fair as a dream of heaven
In bridal robes of snow
She lies asleep;
Yet in her hidden heart
The wild fires leap!

—Lois J. Erickson.

Evangelism under the New National Structure

(A SYMPOSIUM)

Introduced by Soichi Saito

One of the tangible and direct results of the New National Structure movement on the daily life of our people is the so-called "Tonari-gumi" or "Neighbor's Group" movement. As a rule, such groups consist of from ten to twenty families. Notices are circulated among them giving various information about the time and place for the distribution of charcoal, rice, cotton goods, etc. Representatives of each family meet once a month to discuss questions in which they have a common interest. Usually these meetings are held at the homes of the different families in rotation, but churches and preaching places have been used for this purpose in a number of cities and towns. Thus the pastors have enjoyed the privilege of serving the community in which such churches or preaching places are located. In several places, members of the group who have had little or no contact with the church before have come to understand something of what the churches were like and they have been encouraged to let their children go to Sunday Schools more willingly than before. In this way new doors for evangelism are opened by this new movement.

Newly coined phrases in the literature of the new national structure have appeared. To us Christians they are neither strange nor difficult to understand, for we have learned the same tenets from the Scriptures and have already been practising them in our daily life. The following phrases which are more or less used as slogans, do not sound very strange to our ears. "Public benefits rather than private profits," "Loyalty in practice", "Service through one's business and profession."

Above all, in this movement there is a clarion call to the people of the nation as a whole, a challenge to renovate their daily life from the standpoint of the national morality. It should be noticed here that an unprecedented opportunity awaits the Christian evangelistic message. Superficially some may say that evidences of a persecution against Christianity are to be seen today. It is true that whenever nationalistic feelings run high, it is not unusual to find that anything exotic may meet with opposition. But to disprove and refute this kind of superficial observation, let me cite an example of a series of evangelistic meetings in Osaka which have recently been conducted by Dr. Kagawa. Everywhere he has gone to preach the

Gospel the churches have been crowded to capacity. Another evidence has been the larger number of students than ever before attending the district conferences held under the auspices of the Christian Student Movement during the past fall. There are unmistakable evidences of a new enthusiasm for the study of the Bible. Since under the new structure in the different schools and colleges, the former student Y.M.C.A.s have been obliged to re-organize in the form of study groups, it has been but natural for the leaders to put more emphasis on Bible study. It is no exaggeration to say that this is the time of times for Christian evangelism. Many a student—including the Christians—have had to respond to the call of arms, and often I have been asked by them before leaving for the front what should be the right attitude of a Christian at a time like this. Our attitude toward such an important problem challenges our best thought and study. We need guidance on how Christ can best be presented during these days when the New National Structure is dominating the attention of the entire nation.

It is therefore with great pleasure that we have been able to secure the hearty cooperation of the following leaders in various walks of life, and can present in this symposium their ideas on the subject of "Evangelism under the New National Structure":

- I. REV. HIROSHI TADA (Recently deceased), graduate of Meiji Gakuin, and Union Theological Seminary. Pastor of the Kochi Nippon Kirisuto Kyokai (Presbyterian), one of the largest churches in Japan.
- II. REV. TAMEICHIRO KANAI, an outstanding pastor and chairman of the Evangelism committee of the Nippon Kirisuto Kyokwai (Presbyterian). Translator of Sundar Singh's works and other devotional literature.
- III. EIICHI OHTANI, graduate of the Higher Agricultural and Forestry College, Utsunomiya. Studied in Denmark and Germany. Principal of the National Volks Agricultural School (similar to the Danish Volks High School).
- IV. JIRO NAGASAKI, graduate of Hokkaido Imperial University. Formerly a teacher in the Baptist Kwanto Gakuin and now publisher of Christian literature.
- V. TAKEO IGARASHI, graduate of Keio University. Proprietor of the Hakuyōsha Cleaning Industry, and one of the youngest members of the Board of Directors of the Tokyo Y.M.C.A.
- VI. TSUNEGORO NARA, graduate of Tokyo Imperial University. Student Secretary of the National Committee of the Y.M.C.A.

I. AN EVANGEL SUITED TO THE NEW AGE

By the late HIROSHI TADA

Religion itself is unique and must be separated from politics, even religious politics. Since last April we Christians have been much concerned

about the relation of our churches to the Religious organizations law; and the same has been true of Buddhism and Shinto. This is unfortunate; not that the new law is bad, but that all this adjustment has taken so much of our time and energies from more important matters. Though we live in epoch-making days, we religious-minded people should not forget the old injunction, "Each man to his last." For, as a matter of fact, even to serve one's nation the front line of advance is Evangelism. There is no greater responsibility resting upon us as Christians than by rural evangelism, fishermen's evangelism, etc. to seek out and save human souls.

In the "New Structure" of which we Japanese are all a part we hear much mention of new ways to meet new conditions. Christians must also put off old-fashioned manners and adapt themselves and their methods to the new order. Yet we must never lose sight of our first responsibility which is to reach and to win souls. This is platitudinous but most important. We must recognize this as the Apostolic method in the early history of the Church, and we must stand on the same premise. There is no other way.

Some new methods suggested for the "New Structure" have recently been tried and found helpful. Special rural group meetings and neighborhood projects fitting into the popular local activities of the day are being sponsored by the churches throughout the country. For example, here in my native place we are cooperating with the "chonai-kwai," "buraku-kwai" and "tonari-gumi." As heads of these groups, pastors and laymen are serving the community and are highly respected therein. Through these agencies the church can give vital leadership in matters both social and spiritual, and it is a God-given opportunity to give such testimony to our faith.

Yet we Christians must never forget that our main object is not the cure of bodies but of souls. We are the shock-troops in the holy war of this age. Even though we may be misunderstood, criticized, persecuted we must not relinquish our real purpose for that which is purely formal or superficial.

The Church of Christ in Japan is becoming more and more an indigenized national order. One of the reasons for this is that we have been pushed into aggressive and independent moves by the force of recent events. But another and stronger reason is the awakening the church itself to its responsibility for saving the Japanese nation. Our church in preparing itself for this task wants to be independent of all outside countries and to stand upon its own Japanese legs. This may bring a degree of trouble and misunderstanding in certain circles, but that is inevitable where such important changes are being made.

Many may be the changes within the church to meet new needs and situations. For example, in certain rural communities it is being found impossible to have a pastor for every community or church; but this in itself may be a blessing. For then the lay leaders within the church must assume

responsibility in their own towns and villages. This may require thorough planning, a "totalitarian" program in prosecuting evangelism; but if lay deacons and elders will not assume this obligation under the "New Structure," then the church cannot survive. All this in turn may demand a complete re-ordering of curricula in theological schools; and new types of gospel schools for the preparation of leaders. But let us not be faint-hearted; these are issues that must be faced in making our Evangel suit the days in which we live.

II. EVANGELISM WITHIN THE CHURCH

By TAMEICHIRO KANAI

The Christian church has been finding its work more and more difficult during the past several years, due to the transition to the new order in Japan and also to outside international issues. However this is but a temporary phenomenon, and even now the tension seems somewhat mitigated and we may look forward to almost normal conditions, I think, in the near future. Someone has said that nowadays it is more important to strengthen and discipline the inner church than to make positive efforts toward evangelism without. I think, however, that the exact contrary is true: a positive effort is better than being passive, and will bear much fruit even in these troublous times.

Those who oppose aggressive Christianity have little conviction in their efforts and they cannot succeed indefinitely. Christianity has a good reputation for instilling faith and conviction into society here during the past eighty years, and its strong rootage cannot be grubbed out by such opposition. The more the difficulties, confusion and distress of the present increase, the surer are the fruits of our faith to receive recognition, if we are truly evangelistic. And when the present crisis is past, the hopes in the hearts of men and women for peace will find their true realization in the redemptive assurance and program of the church.

For this reason the most important thing for Christians today is to have strong conviction and to maintain absolute vitality in doctrine. Christianity must think of itself as the heart of the New Structure in Japan. Heretofore the Christian church has been too much separated from society, leading a separate existence. This cannot be permitted in future, but we must recognize our duty as Christians to serve and lead society in the way it should go. It is gratifying that already many pastors and laymen are finding such important places of service in the community life around them. The church must divorce itself from the monastery and devote itself to preaching the Gospel of Jesus Christ through genuine service to all.

In particular, instead of concerning itself chiefly with the problem of "The

Individual and Society," the church must now give its best thought to the question of "Family and Nation." I believe the Evangelism of the future must give more attention to family religion and to the relations of brothers than to individuals as such.

III. RURAL EVANGELISM

By EIICHI OHTANI

Romans: 12:1—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service."

Rural evangelism is nothing other than that which is defined in Paul's word to the Romans (12:1). It is not preaching what is not actually in one's heart, nor is it argument and discussion; but rural evangelism relates closely to revealing the glory of God in nature. It is therefore primarily a matter of spiritual attitude toward elemental life.

But do rural evangelists really have this spirit and attitude today? Do rural gospel workers actually reveal through the things of nature the hidden and spiritual things of life? Just as the good shepherd gives his life for his sheep, so the rural evangelist should give his life for plants and animals, thus truly revealing the glory and love of God. But do they?

Let us look at the present state of rural evangelism in Japan. As I am a farmer I cannot deal in logic, but I question whether the true meaning of rural evangelism is understood in this country. Don't many of us think of it as something of a fashion or a fad? Since the beginning of the Showa era (1926) many problems and programs have appeared like bamboo sprouts claiming to be related to the rural regeneration movement: Manchurian problem, China issue, East Asia Cooperation, etc. But, because these have all had a political cast, they have really taken much of the significance out of the term Rural Evangelism for many people.

Of genuine examples of rural evangelism with which I am familiar, Toyohiko Kagawa's Nomin Fukuin Gakko (Rural Gospel Schools), the National Y.M.C.A.'s winter institutes, and my own Kuzura National High School are, it seems to me, in the front line. More important than the sermons of many evangelists to farmers is the silent witness of a few lives devoted to the genuine needs of rural communities; good quality is far more valuable than much but impure quantity.

Fortunately, we have had four years of our winter institutes, under the auspices of the National Committee of Y.M.C.A. and next year we shall have one in Chiba prefecture. Thus in ten years all Fukushima, Chiba and Shizuoka prefectures will be reached. One characteristic of them is that they include both rural youth and students. From students we get the spirit of

mental application, whereas rural youth bring the attitude of hard work. That both are necessary in any approach to a living faith for today none can deny.

Though these institutes are not large in size and in number of attendants, it should be noted that through difficulties they are making a great contribution to the life of Japan. In Fukushima prefecture there is now a Christian village near Date-machi. For this reason we have great faith in Mr. Kagawa's rural life institutes; they produce excellent results.

True Japanese Christianity must blend itself with our 3000 years of history and the blood and soul of the peasants of Japan. The hope of the future rests with the country people and Christianity must make true believers among them. Christianity in future must stand on its own feet in the Japanese empire; it can only do so if its roots are among the farmers, as economic independence is primarily a rural problem. These are some of my reasons for great faith in the rural winter institutes such as the Y.M.C.A. is promoting. They should be enlarged and extended along the lines of the Tozanso institutes where rural youth and students face together the fundamental problems of Japan's life. Only thus can we achieve a truly Japanese church and a Christian Japan.

IV. THE PROBLEM OF LITERARY EVANGELISM

By JIRO NAGASAKI, Publisher

There can be no denying that Literary Evangelism has its proper place in the field of Christian Evangelism. It is a form of Christian weapon. There are many sorts of weapons used in the battles of life; small, large, light, and heavy. So also in literary evangelism: leaflets and pamphlets are light arms like machine guns; theological treatises are the cannons and tanks in any aggressive advance. Even in pamphlets there must be varieties according to need. We must think about the tools with which we work as Paul did about his methods: "all things to all men, if happily we may win some."

But the implements of evangelism in Japan, I am sorry to have to say, are altogether inadequate to our needs. There is no real preparedness among Christians to meet the forces opposing us. We in Japan should, of course, have even more and better weapons with which to combat our pagan surroundings than are needed in Europe; yet we don't have even a beginning of what we need. It is true we have had much help from European and American churches and leaders; yet now when we are forced back upon our own resources, we find ourselves all too poorly equipped for the conditions we face. Therefore I desire to look into the real basis of the needed preparation for front-line service in literary evangelism.

Now, of course, the Bible is the Alpha and Omega of literary as of all

evangelism. If there were no Bible, even with ten thousand other good books, evangelism would have no meaning. I cite one unhappy example. Look at the lovely Bible Society building in down-town Tokyo with its upward pointing tower. But inquiry reveals that they have almost no Bibles to sell there. Then of what use is a Bible Society or building? I think the responsibility for this rests with the Japanese Christian church. If we do not see the necessity for the Bible in ever larger quantities in Japan, then what hope is there for our future as Christians and as a Church? I know this is a period of emergency and there is a shortage of paper; but of other books there seems no lessening. Just at the time when there is most need of Bibles, there are no new ones to be had. It is a paradox.

The same is true of other forms of devotional and religious literature. Of some of these there may not be a shortage in quantity; but there is a great lack in quality. It is often said that in Christian literature of the highest sort there has been little advance since the Meiji era.

Then what are the publishers of Christian literature doing? Their shops are open for business, but inquiry reveals that they are distributing little. There are few Christian book shops today which are really progressing; therefore it must be said we are in a period of retrogression in the field of literary evangelism.

Responsibility for literary evangelism is, after all, a matter of faith. Such work not only requires ability but must be regarded as a Christian calling. It seems there is not even any real progress when there is plenty of money available for such work; sometimes, indeed, too much help is a weapon of the Devil, causing evil effects both directly and indirectly.

Finally, may I say that I regard literary evangelism as a public rather than a private enterprise. Therefore those who have responsibility should discover the deep purpose of such endeavor, and then find trustworthy supporters. Cooperation of this sort is utterly essential if we are to have literary products worthy of challenging the foes we face. Moreover, this is not the responsibility chiefly of pastors and theological professors but is a task to be assumed by laymen and ordinary believers in the Christian faith.

V. INDUSTRIAL EVANGELISM

By TAKEO IGARASHI

Along with the need for public recognition of the establishment of a "New Order" within the State, there is also the need for wide acknowledgment of the importance of labor in the new industrial order that is appearing. Another requirement of the age is that the Christian Church shall have the vision and courage to face the vast problem of Industrial Evangelism.

Heretofore, the Church has concerned itself chiefly with the intelligentsia and with students. This has been because of the need for leadership in each generation, and is understandable; but it is unfortunate that so little attention has been paid to the moral and spiritual needs of industry and of those who labor therein. To be sure, some attention has been given to light industry, to commercial interests and to professions having to do with the necessities of life. But little thought has been given to what is now called "heavy industry," which is playing such an increasingly important part in the life of our nation. One reason for this is that in the Meiji era those who became Christians were business men and some who studied abroad, and there were few Christians in industry as such. Another reason was that Christianity in those days paid especial attention to women, and there were not many women laborers in industry then. But today there are many Christian men and women engaged in industry who may be made the agents of approach to all types of workers with the Gospel of Evangelism.

There are many methods which may be employed with good effect in industry, and especially in the heavy industries of today. Special mention may be made of Christmas celebrations which never fail to bring the spirit of goodwill and cheer to weary souls. Again as recently mentioned in the Labor Policy News, effective use may be made for the benefit of factory laborers of the brief period of morning worship. This has been tried with good results in the dyeing industry in Sakae. The use of hymns and songs for spiritual strengthening has also been found helpful in the laundry industry in Kamata in the suburbs of Tokyo. Meetings with Christian Bible women have also been held in a medical supply factory in Kurashiki. It may be suggested also that pastors and other church leaders visit factories in their communities occasionally, giving testimonies and talks on Christian subjects, as is done in the Koriyama cotton mills and in a Toshima electrical appliance plant. In February of this year, Rev. Seimatsu Kimura, the evangelist, was called to preach at a certain factory and about 200 laborers found a new spiritual experience.

We do not know at this stage of things whether conditions for evangelism will get better or worse as we proceed in the New Structure; but we do know the demand for higher productivity being made on the laborers, and we realize this to be largely a moral and spiritual problem. Until recently military authorities and the heavy industries have not acknowledged the importance of the spiritual element in culture; but now in the New Structure there is increasing demand for those who can come into factories and speak about the moral and spiritual side of life. In certain nationalistic groups "the life of self-control" has become a motto, and retreats with the theme of public service are very popular. In the suburbs of Tokyo a certain factory contributed ¥250,000 for such purposes.

Thus in the relations of the church to the state and to labor we have more hope than ever before, but we must give great attention to the problem of industrial evangelism. Mr. Kodama, as vice minister of the Welfare department and chief inspector of industry, in reporting to the Welfare minister said, "The object of all labor education is to give a proper conception of the place of labor in production, to enable laborers to give expression to this in their daily life, and to produce better results in industrial service." This is also the main theme of Industrial Evangelism, that they may make their lives harmonious in realizing the national objectives through moral energy.

Finally, let me make a few specific recommendations for the future. The helpful hand extended from the church into factory life is very important. Periodical lectures in the dormitories of industrial youth may have great significance. Whether or not opportunities are given for regular morning worship services, the publication of devotional texts for daily guidance are widely acceptable in industrial circles, and more and better materials should be published. Special exercises at Christmas and at other times of Christian festivals should be held for industrial workers; and if the church could establish schools which would, like our English gospel schools of past years, give both industrial training and spiritual guidance, it would be a great step forward in the evangelization of Japan's industrial masses.

VI. STUDENT EVANGELISM UNDER THE NEW STRUCTURE

By TSUNEGORO NARA

Crisis—danger or opportunity?

As compared with the Meiji Era (1868-1912) when students were highly respected and the Taisho Era (1912-1925) when they were feared, the students of the present Showa Era (1925—) seem to be more or less looked down upon. The importance of the comparatively small number of students during the Meiji Era may have been over-exaggerated, as perhaps was the radical "left-wing" characterization of the students during and immediately following the first world war. The students of today may give the impression of being well "trained" like the animals in a zoological garden, yet a closer analysis of the student class as a whole will reveal that, in spite of certain superficial tendencies toward a shallowness of thinking and depravity of moral conviction in a day of unrest, students are serious and earnest in their search for right attitudes in life.

Today there may not be the same bold display of a complete confidence in their immature ideas as in the past, and there may be a certain lack of vigor and optimism. Students are swayed by the same lack of conviction which more or less characterizes the public in general. Under the surface,

however, there are various evidences of a deep yearning for spiritual conviction. This may not take the form of over-crowding the churches, but there is an increased interest in the problem of life after death, Bible study, and student evangelistic efforts.

College students today in spite of the war are enjoying freedom in their studies, and yet they know that within a few months after their graduation they will be facing a long period of military training. This tends to make them perhaps careless in their academic work, for the only thing which seems to count is getting sufficiently good marks in the examinations to assure a fairly good record upon which to base their future life work after their military service.

The superficial criticism that they are insincere and depraved certainly does not apply to the main body of students. It is true that their tranquility of mind is easily affected by the present unsettled state of thinking which characterizes the people in general. This means that on the one hand spiritual values in life may be easily overlooked or lost, but on the other if we exert positive evangelistic efforts splendid results may be expected. There is a deep longong for the eternal verities of the Christian Gospel, which presents a real challenge to the followers of Christ in Japan.

In a very real sense, therefore, crisis means new opportunity. The Japanese word "crisis" is made up of two characters, one meaning danger, and the other opportunity. Unless the Christian student movements go forward, they will be left behind in the current of the times and find themselves surrounded by danger. Unless we are willing to be positive and aggressive in our attempt to help men in the midst of the problems of the present conflicting world, we will find ourselves dead-locked, for we will come to realize that crisis means for us danger rather than opportunity.

Campus New Structure and the new S.C.M. outreach

The witness of the life and faith of a group of Christian students on a college campus constitutes the greatest force for evangelism among the student body. As the New Structure movement with its program of transforming all phases of extra-curriculum student activities reaches the colleges, there arises a grave problem with regard to the influence which such a small group of Christian students may be able to exert.

Heretofore, all phases of extra-curricular activities have been left to the students, but from the first of April it is contemplated that all the athletic, social, cultural and religious groups will come under the direct control of the President. These activities will be organized by the "Hokokudan," (Patriotic Organization) under which there are four main departments, namely, those having to do with military drill, physical training, cultural and religious activities, and problems of everyday life. All students will be expected to

enroll in some of these activities, which will be carried on in the name of the college and with a budget provided by the student activities fund. Each department will seek to include all students; for example, instead of having one representative baseball team it is hoped that facilities for all students to take part in the game may be provided. It is expected that no official relationship with any organization outside of the college will as a general rule be allowed for any of these groups.

In accord with this plan the student Y.M.C.A.s as such have been obliged to dissolve and are now in the process of re-organization under the new regime. No student Y.M.C.A. has been forced to disband because of its being a Christian organization, for religious groups have been treated the same as other voluntary organizations.

In a few instances where there is no Christian faculty member, student Christian work in that college will probably suffer. In a few other cases all student religious and thought organizations have been dissolved because of problems which have been seriously obstructing the college administration. But the government has no intention of suppressing any genuine religious efforts among students.

Under the New Structure the student Y.M.C.A., with a few nominal changes, will become one of the officially recognized student organizations. In general the name of the Student Y.M.C.A. will be changed to "Bible Study Groups" or "Study of Christianity Department," which indicates that the future activities will be mainly on the objective study of Christianity and the Bible. The new principle that all student activities should be such that any student can participate in them would naturally make an exclusive group of the followers of any particular religion rather difficult.

Since one of the main concerns of the student Y.M.C.A. has been Bible study, it is evident that the most important part of its work will not only be continued but will be officially encouraged. As long as the study of Christianity is allowed, it will be hard in actual practice to distinguish between study and belief, and the inner group of Christian students will have numerous opportunities for personal evangelism. One encouraging example comes from a certain government college which has had about thirty members in the student Y.M.C.A. As many as fifty-two students have now indicated a desire to join the Bible study group organized under the "Hokokudan" of that college.

Our full duty as Christians, of course, has not been fulfilled in merely transmitting a knowledge of Christianity, but an increase in the intelligent understanding of Christianity on the part of students in general is most desirable. Official recognition of Christianity will provide a real opportunity for personal contacts with non-Christian students, which may lead many new students to a life of faith.

Needs of the hour

The present is no time for an inferiority complex nor for taking a defensive or negative attitude; we as Christians must be moving forward aggressively. If the Christian students need our help in overcoming difficulties, we as leaders are faced with a vital challenge. This does not mean, of course, we should not pay due respect to the college authorities and carefully consider the problems growing out of the new policies.

In the first place there is no attempt on the part of the leaders of the New Structure to discourage students from attending church. This presents a real challenge to the churches located in the vicinity of colleges. Such churches could render real service by selecting a few outstanding students who can be adequately trained for Christian leadership. A small group of such earnest Christian students could work very effectively on any college campus. A second place where we must exert extra effort is in making intimate contacts with Christian professors whose favorable attitude toward our work and toward Christian evangelism will mean more than ever. A third urgent need is for the publication of books and pamphlets which will help these newly-organized college groups to carry on an intellectually satisfying study of the doctrine and practice of Christianity.

A more important question is that of intimate personal friendships with individual students. Joint search by students for eternal truth breaks down the barriers between believers and non-believers. This kind of evangelistic program does not mean a chance for Christians to score victories over their opponents, but rather an opportunity for individual students sympathetically to identify themselves with their friends in really coming to know each other in seeking the same truth.

Students cannot be evangelized without being fully understood. The New Structure has been recommended to students by superiors who often fail to have an adequate comprehension of their inner minds and feelings. Deep down in their hearts individual students are worried about personal problems, and yearn for love and sympathy. This is a point which the New Structure has not thus far been able to reach and which constitutes the vital challenge for the student Young Men's Christian Association, even though its outer form may for a time have to be changed.

ABOVE THE CLOUDS

When little darkish clouds arise
And tend my mind to fill—
I rise above them to the skies
Where sunshine greets me still.

—Leila G. Kirtland.

Realization of Church Union and the Position of the Seiko Kwai

I.

UNITED JAPAN CHRISTIAN CHURCH BECOMES REALITY

By KOZUE TOMOI

This report will treat of the preparations for the union of Protestant churches in Japan which have had world-wide attention since August of last year, but particularly with the developments within the Commission on Church Union which though beset with many difficulties has been meeting regularly since October and at the eighth session of the preparatory commission on March 25th and 26th arrived at momentous conclusions marking the beginning of genuine church union.

Structural union, congregational in polity

The first fact to be noted is that among about thirty denominations, large and small, in our country there has long been an ardent desire for one united Christian church. It now seems clear that this hope is to be realized and that the new church will be called the *Nippon Kirisuto Kyodan* (The Japan Christian Church).

In organization the new church will consist of three administrative units: (1) *Hombu* (or Headquarters); (2) *Kyoku* or dioceses; (3) *Kyokwai* or local churches, all based upon the following general principles:—

- a) to be a genuinely united church;
- b) to retain, so far as is consistent with this unity, the traditions and characteristics of each constituent communion; and
- c) to maintain the parliamentary system of administration.

Hombu. The headquarters are to be the central organ of the new church, divided into eight bureaus under the leadership of the *Kyodan Torisha* (the Church Leader recognized by the government), as follows:—(1) general affairs; (2) home missions; (3) overseas work; (4) religious education; (5) finance; (6) social welfare; (7) women's work; (8) publications. In addition there shall be the following six standing committees:—(a) on examination of ministerial candidates; (b) on pastoral personnel; (c) on judicial matters; (d) on ministerial discipline; (e) on church extension; and (f) on the law of the church.

Kyoku. This is the diocesan organ of the church and its administration is to be entrusted to the *Kyoku-cho* (superintendent) and other officials

elected within the diocese. There are to be nine dioceses in Japan-proper: Hokkaido, Tohoku, Tokyo, Hokuriku, Chubu, Kinki, Chugoku, Shikoku and Kyushu conforming roughly to the accepted districts of these names in *Nai-chi*; one each in Chosen and Taiwan (Formosa); Manchuria and North China to be regarded as overseas mission fields.

Denominational blocs remain for time being

Though the above are the accepted bases of the united church, it is anticipated that there will be many problems and difficulties in the application of these principles. Therefore, for the time being, certain temporary arrangements have been agreed upon. Problems concerned with examination of candidates for the ministry, appointments, changes of posts, subsidies for needy churches, financial apportionments, etc. will be found especially difficult; and so for the present, it is proposed to handle such affairs within ten blocs roughly corresponding to the different types of denominations entering the union. For liaison and cooperation, however, from each bloc a councillor is to be elected to maintain contact with the central office of the united church.

It will thus be seen that though the new institution is to be a united church, it is proposed so far as possible to permit each constituent unit to maintain its own spiritual life in the manner of faith to which it has been accustomed. Such provision has indeed been made in the constitution of the new order: "the churches, according to their respective traditions and faith, will propagate their teaching in love and cooperation." Thus the churches long belonging to a denomination with a specific history and tradition may, even when merged within the united church, continue to work together in their program of evangelism. At first it was planned that this continued grouping on accustomed lines would be limited to evangelistic efforts; but finally, in the eighth session of the preparatory commission it was decided to retain some administrative features in the blocs as well.

In the parliamentary system of the new institution, there will be three controlling bodies of the church at large: (1) the *Sokwai* or general meeting; (2) the *Jogiin-kwai* or Executive Council; and (3) the *Kyomu-kwai* or Executive officers' commission. In the diocese there will be the *Kyoku-kwai* and the standing committees. Appointments of pastors will be made nominally by the *Torisha*, but in reality each local church may invite a minister and with the understanding of those concerned he may be appointed.

Basic doctrinal position

The preparatory commission took much time in deciding with respect to the creed and doctrine of the united church. Finally, in accordance with

the guidance of Almighty God, the following doctrinal statement was made for presentation to the *Mombusho* (Ministry of Education); "Our faith is in the Triune God as revealed in the Holy Scriptures—Father, Son and Holy Spirit—who for the salvation of the world by the atonement of Jesus Christ through his death and resurrection, gives remission of sins, justification, sanctification and Eternal Life." . . . "The Church," continues the statement, "is the organization of believers who being called according to Grace, observe regular worship, keep its ordinances, preach the Gospel, and await the coming of their Lord."

This statement, while constituting the common doctrine of all the churches in the new communion, does not limit or bind the constituent bodies to this creed alone; but each church according to its custom and faith may, in addition, maintain its own tenets. Thus the new church is in this respect as in others congregational in polity. It is assumed also that the new body will hereafter concern itself vigorously with defining its position on ethical and other life problems.

The Establishing Conference

In the 6th, 7th and 8th meeting of the preparatory commission the above matters of structure and faith were decided; but when it came to the more practical problems of the church, it was felt that, with these most fundamental things decided, other concerns having to do with finance, organization, etc. could be left for later consideration. Accordingly a committee of thirty-two, including preparatory commission chairman Mitsuru Tomita and vice-chairman Raiichi Manabe, was raised to prepare for the Establishing conference by and at which all such matters may be officially determined. The time for this conference has not been definitely fixed but it is likely to be held in early June. One reason for delay is that the scheme of church union and organization must be passed upon by the Ministry of Education, according to the Religious bodies law, a process which will require at least two months. This is somewhat unfortunate; but with thirty heterogeneous denominations attempting to accomplish a thing heretofore unprecedented in church history, it should be acknowledged that even to have it all settled within a ten month period will be little short of a miracle. It is clear that God is working wonders with His people in East Asia.

Seiko Kwai not joining union

One of the unfortunate features of the new church is that the Seiko Kwai (Anglican-Episcopal communion) is not participating. In the early days of the preparatory commission's work the Seiko Kwai sent observers, and many conferences were held with them; but soon it became clear that their com-

munion had no intention to merge with the new union. On January 20th seven representatives of the Seiko Kwai met with the chairman and other members of the uniting commission, at which time Bishop Yashiro made the now widely-quoted statement that the Seiko Kwai could consider itself neither Protestant nor Catholic but must hold itself in the position of a bridge between the divergent elements of the universal church. As a result of this, negotiations looking toward including this communion in the new united church have come to a full stop. It must be recognized, however, that though the Seiko Kwai for these reasons cannot unite organically with other Protestant bodies, there is much in which they and we have common faith and it is hoped that there may be many areas in which cooperation will be possible and that in practice we may present a united Christian front.

Salvation Corps and other groups to affiliate

With regard to the *Kyusei-Dan* (Salvation Corps), the Young Men's and Young Women's Associations, the *Kyoreikwai*, the W.C.T.U. and certain other auxiliary Christian groups there is still some uncertainty as to relationship to the united church, and negotiations are in process. The problem of the *Kyusei-Dan* centers around whether it is a genuine church. The officers of the Salvation Corps themselves are not satisfied with being considered merely a Christian service organization but want full recognition as a religious body. In turn, the preparatory commission inclined to the conviction that, if the body wishes to come into the union as a church it should be willing to practice baptism, the Lord's Supper and other sacraments of the Church. It is probable that some mutually satisfactory solution of the issue will be reached and that the Salvation Corps will be admitted as another of the blocs of the union.

Though it is not yet fully clear what relationship the Y.W.C.A., Y.M.C.A., Kyoreikwai, W.C.T.U. and other service groups will bear to the new church, there is no desire to overlook or ignore their importance in such a movement. It should be observed, however, that the church leaders are primarily concerned for the true character of the church as such; after that character has been definitely established negotiations may be continued looking to the inclusion of these various groups in their proper place. Because the church could not be asked to assume financial responsibility for all their activities. It is natural to presume that they will be recognized in some affiliated way rather than in organic relationship.

As to the relations of foreign missions and missionaries to the new order no special provision seems necessary, since the united church bears no financial or other direct responsibility therefor. Yet it is assumed that there

can be no objection to the continuation of such services within the continuing blocs on much the same basis as heretofore.

The ten blocs

For convenience we are giving here the ten blocs or divisions which will continue to function for the time being along pretty much the old denominational lines. It should be noted, however, that the old designations are expected to disappear, the blocs to be indicated by number, instead.

- No. 1. (Dai-ichi-bu)—Nihon Kirisuto Kyokwai (Presbyterian-Reformed);
- No. 2 (Dai-ni-bu)—Methodist, including Nihon Methodist, Mi-fu (M.P.), and Sei-En churches;
- No. 3 (Dai-san-bu)—Congregational, including Kumiai, United Brethren, Evangelical and Disciples churches;
- No. 4 (Dai-yon-bu)—Baptist;
- No. 5 (Dai-go-bu)—Lutheran;
- No. 6 (Dai-roku-bu)—Sei Kyokwai branch of the Holiness movement;
- No. 7 (Dai-nana-bu)—Nihon Dendo Kyodan, consisting of the following recently federated bodies: Nihon Kyodo Kirisuto Kyokwai, Nihon Iesu Kirisuto Kyokwai, Kirisuto Dendo Tai, Kirisuto Dendo Kyokwai, and Kirisuto Fukko Kyokwai;
- No. 8 ((Dai-hachi-bu)—Nihon Seika Kirisuto Kyodan, consisting of Free Methodist, Missionary Alliance, Nazarene and Sekai Senkyo-Dan groups;
- No. 9 (Dai-kyu-bu)—Kiyome Kyokwai branch of Holiness movement;
- No. 10 (Dai-jyu-bu)—Dokuritsu Kirisuto Kyokwai Domei, a federation of many of the independent churches throughout Japan.

It is expected that there will be further mergers and consolidations into and within these blocs; and that if, as in the case of the Kyusei-Dan, no existing bloc can include them naturally, other blocs may be created for convenience. It will thus be seen that the new Japan Christian Church is seeking to embrace all who can properly consider themselves members of the Body of Christ.

II.

WHY THE SEIKO KWAI REJECTS CHURCH UNION

A statement from the Commission on Church Union

(From N.C.C. Bulletin for March)

The Anglican-Episcopal Church has been for many years a consistent and insistent advocate of church union. Because of this fact those interested in the establishment of a United Church in Japan have sought the

closest possible cooperation of the Nippon Seiko Kwai in the present movement for union. The Commission on Church Union has prepared and released the following report regarding its negotiations with this communion.

The Japan Seiko Kwai (Anglican-Episcopal Church), when urged to join in the decision to establish a United Church, which was made public at the All Japan Christians' Celebration of the 2,600th Anniversary of the Founding of the Japanese Empire October 17th, 1940, in a communication dated Oct. 16th, 1940 and signed by Bishop Naide in behalf of the Kyomuin (Executive Committee) of that communion, replied saying, "Unfortunately we cannot join in this declaration for Church Union. However if the way is opened for the attendance of non-delegates we shall be glad to attend the sessions of the Commission on Church Union as observers. We ask that you consider the matter of giving us an opportunity to observe the movement for union and to establish a friendly relationship with the proposed United Church."

In response to this the Commission on Church Union agreed to permit their attendance as non-delegates in the capacity of observers. Following this, the Commission on Church Union having held five sessions and church union being within the range of realization, on December 11th, 1940 sent this communion the following communication:

"At this juncture we hope that your communion will give further consideration to the matter of church union, officially join the Commission on Church Union as regular delegates, collaborate with us in the formation of the United Church and unitedly strive to serve the nation through cooperative and united evangelism. Unless this is done we believe that the sending of observers to the sessions of the Commission will henceforth prove meaningless."

In response to this communication the Japan Seiko Kwai sent the following reply bearing the date of December 20th, 1940:

"We regret to inform you that at present the same situation obtains as set forth in our communication of December 16th, 1940 and steps have not been taken to send regular delegates to the Commission on Church Union. We will consider your suggestion as to whether we should continue to accept your courtesy permitting us to send observers. It is our intention to cultivate ever-increasing friendly relations with the various communions."

From that time observers from the Japan Seiko Kwai ceased to attend the sessions of the Commission. December 11th the Commission sent representatives to meet and confer with the authorities of the Seiko Kwai. Following this conference, on the 20th of December, a representative of the Seiko Kwai called on some of the representatives of the Commission and reported as follows: "There has been no change in the circumstances of the Japan Seiko Kwai from that which obtained, prior to October 16th, 1940."

Since entering the year 1941, inasmuch as the preparations for Church Union were steadily progressing, representatives of the Commission on Church Union invited representatives of the Japan Seiko Kwai to join them in an informal conference for the purpose of verifying the intention of the Seiko Kwai regarding Union. At that conference the representatives of the Seiko Kwai gave expression to the following opinion:

"The Japan Seiko Kwai is neither Protestant nor Catholic. We desire to unite with both the Catholic and Protestant Churches." With this as their reason they explained the difficulty of their actively uniting in the preparations for the establishment of a United Church.

In all of these negotiations there has been the uttermost courtesy and consideration shown on both sides. From beginning to end a most gentlemanlike attitude has prevailed. We in no sense question the sincerity of the purpose of the Seiko Kwai. Yet we find it difficult to believe that the above statement, even when considered from the point of view of the Anglican Church in foreign lands, is fixed and unchangeable.

We cannot believe therefore that there is no room for the Seiko Kwai to reconsider the question of Church Union. Especially in view of the circumstances which the Christian Church is facing in Japan at the present time, we do most earnestly hope that the Seiko Kwai will act in concert with us regarding the question of Church Union.

III.

THE HISTORICAL CHARACTERISTICS OF ANGLICANISM

By C. K. SANBURY

It was hoped that a statement from one of the episcopal leaders of the Seiko Kwai disclosing the attitude of the Anglican Church in Japan to the proposed United Church at the present stage of negotiations could be included in this number of the Quarterly. At the meeting of the House of Bishops held just before the Quarterly went to press, however, the opinion was unanimously expressed that negotiations were at such a critical stage that the moment was not ripe for a public and official statement. Perhaps, therefore, an entirely unofficial note, not on the present situation in Japan, but on the historic background of Anglicanism may help to provide the right setting for a judgment on the particular issues of today. This note, it should be added, is written by one who has little first-hand knowledge of what has been taking place in the discussions.

Anglicanism as a distinctive type of Christian thought and life dates back, of course, to the Reformation period, just as modern Roman Catholicism

dates back to the Counter-Reformation. The story is a tangled one, in which ecclesiastical abuses, exorbitant Papal taxes, a monastic system that had largely outlived its usefulness, combined with a growing nationalism and a desire for political independence to bring about reform in the Church in England. In its first stage, under Henry VIII, the Church, while rejecting the authority of the Pope, maintained in full the traditional doctrinal system of the Middle Ages. In the second stage, under Edward VI, the Church was radically reformed in a Protestant direction and at the same time was ruthlessly plundered by the King's advisers who saw in the reforms their opportunity to line their pockets and those of their friends. Under Mary the previous reforms were all annulled and the Church of England returned to the Papal allegiance. Protestants were executed or driven abroad. With Elizabeth's advent to the throne a new policy came into force—that of uniting the nation in one religious body large enough to admit of differences of opinion. Politically it was plainly desirable, and theologically it was the natural result of the doctrine of the nation as the people of God. The Old Testament picture of the divinely appointed King and the people of Israel as the Church of God was to be reproduced under "the Christian prince" in the life of the Church and nation of England. It is an interesting parallel *mutatis mutandis* to the present situation in Japan.

But the fact remains that the ideal failed in realization. The Church, at first somewhat hesitant about its new orientation, gradually developed a more confident spirit and "the task of expounding its position as standing in the true *via media* between the extremes of Rome and Geneva, and appealing to the Bible, the Fathers, and the oecumenical Councils was undertaken. The classical apology was that of Hooker at the end of the sixteenth century, which championed its character as reformed and catholic, and laid its bases broadly upon the testimony of Scripture, tradition and reason." (N. Sykes, *The Crisis of the Reformation*). Hence arose conflict in the Church with those of presbyterian outlook who desired the full Geneva system of doctrine and worship—a conflict which led in the latter half of the 17th century to separation. Hence arose also the inability to include in membership even from Elizabethan times those of congregationalist outlook who stood (as did also the Baptists) for the doctrine of the 'gathered' as opposed to the 'national' church. An unhappy period of persecution followed of those who could not conform to the national ecclesiastical structure, until eventually the period of toleration arrived. The Church came to see that it was more important to stand for a concrete faith and worship and way of life than to attempt to include all men, however different their views.

The subsequent course of the Anglican Communion has brought to it movements that have profoundly influenced its ethos: the Evangelical Movement, which, had it come earlier, might have prevented the break with

Methodism and which led to a great outburst of missionary and philanthropic activity; and the Oxford Movement which has made the whole Church more conscious than in early days of the providence that safeguarded through the storms of the 16th century the essentials of Catholic order and ministry. Since then the island Church has become a fellowship of national churches holding the same doctrinal standards and bound to the mother church by no other ties than those of spiritual fellowship. In them as in the Church of England there appear differences of emphasis and tradition—there are some who emphasize its characteristics as reformed, others who stress its claim to be Catholic. None the less, the great bulk of its members believes that in its twofold tradition the Anglican Communion has much that can make it a meeting-ground for the two great types of Christianity and that it would be a tragedy of the first order for Roman Catholicism and classical Protestantism to face each other from mutually exclusive camps when each has something to offer the other of the fullness of Christ.

And many Anglicans believe that that same tragedy would be the result if it entered the United Church. Its Catholic witness would be lost in the overwhelming dominance of Protestant thought and feeling. Frankly, they feel that it is not by rapid amalgamation of ill-assorted bodies under the pressure of national emergency, but by the slow, less spectacular, and yet in the end far more worth-while methods of the Faith and Order Movement, based as they are on common study and growing understanding, that there will come into being the Reunited Church for which we hope and pray.

Again, it must be emphasized that this a purely personal and unofficial statement and is not in any way intended to prejudge the issue of the present discussions. It is provided solely to give readers some idea of the background and ethos of the Anglican Communion as a whole.

The Christian Education of Girls In Japan*

By TETSU YASUI

Beginnings in 1870

Of the many girls' schools in Japan to hold ceremonies commemorating their foundation last year in connection with the nationwide celebration of the 2,600th anniversary of the foundation of the Japanese Empire, the one with longest history was the Ferris Seminary of Yokohama. This institution had its beginning in 1870 under the direction of Miss Mary E. Kidder, who came out to the Orient as a member of the American Reformed Mission. Miss Kidder's first students were private pupils, namely two Japanese girls and one Japanese boy, to whom she gave three half-hour lessons in English every day.

At that time the wife of Dr. J. C. Hepburn, the famous American Presbyterian missionary physician, was also holding private classes in English for a limited number of Japanese boys and girls and it was not long before the two ladies effected an exchange of pupils, Miss Kidder transferred her boy pupil to the care of Mrs. Hepburn and took over four of the latter's girl students. This transfer gave her six girl pupils whom she taught in a room which Dr. Hepburn loaned her in his charity hospital, but it was not long before her pupils began to increase so rapidly in number that it became absolutely necessary for her to have a schoolhouse of her own.

Funds for this were lacking and there seemed little likelihood of a patron forthcoming in view of the strong anti-Christian sentiment prevailing in Japan at that time. Fortunately, however, Taku Ohyé, who was then Governor of Kanagawa Prefecture, took a practical interest in Miss Kidder's work. He and several other high officials of the prefectural government sent their wives to Miss Kidder's school, where they first learnt English and handicrafts and later Japanese and Chinese classics too, as the classes came to be run more along traditional Japanese lines.

With the development of Yokohama port, Miss Kidder's classes continued to grow in size, but even so there were only about a dozen steady pupils. The coming and going of the others was attributed to the absence of a dormitory, for the pupils had to leave the school when their parents moved to Tokyo or other parts of the country. Keenly realizing the necessity for building a girls' school with a dormitory attached, Miss Kidder appealed to the Re-

* Reprinted by permission from February issue of CONTEMPORARY JAPAN.

formed Mission Board for assistance, but without success. The Mission did not properly understand the nature of her work. Meanwhile she had married. Her husband, the Rev. F. R. Miller, had been a Presbyterian missionary, but he left the Presbyterian church to join the Reformed Mission out of a desire to help his wife more fully in her work in the educational field.

Becomes Ferris Seminary

Finally there came the reward for Mrs. Miller's untiring efforts and unswerving devotion to the cause of education. The Government allowed her to lease gratis a lot of land at No. 178 the Bluff, Yokohama, and the new schoolhouse built on this lot was completed in 1875, the year when the Girls' Normal School in Tokyo was opened. The school was christened the Isaac Ferris Seminary, but was later changed to Ferris Seminary (Ferris Wayei Jogakko). It was called thus after Dr. Isaac Ferris, a benefactor of Japanese students in the United States, whose name is associated in this country with that of Dr. Guido Verbeek as a leading educationist. Dr. Verbeek, who was chairman of the American Reformed Mission, came to Japan as a missionary at the time of the Meiji Restoration and distinguished himself in his task of directing, at the request of the Japanese Government, the Dai-gaku Nanko, predecessor of the Tokyo Imperial University.

Mrs. Miller continued as head of the Ferris Seminary until 1881, thus rounding out eleven years of devoted and tenacious service to the institution she had set up. Her successor was the Rev. E. S. Booth, who continued as director of the Ferris Seminary for forty-one years and who was later granted a Blue Ribbon Medal by the Japanese Government in October, 1917, in recognition of his distinguished services in the cause of girls' education. In the appalling earthquake and conflagration of 1923 the director and other school officials perished and the school was destroyed. But thanks to the strenuous efforts of the Rev. L. J. Shafer, the new director, and others connected with the seminary, a new schoolhouse was completed in 1929, in time for the commemoration the following year of the sixtieth anniversary of the school's founding. And last year, when the nation celebrated the 2,600th anniversary of the founding of the Japanese Empire, the seminary observed its seventieth anniversary. Now, in its seventy-first year, the seminary is presided over for the first time by a Japanese director and much is expected of it in the future.

In the past, the Ferris Seminary has produced many distinguished women of the type, for example, of Miss Kashiko Shimada, who was one of the first graduates. Miss Shimada, who later married Zenji Iwamoto, won considerable fame as translator of *Little Lord Fauntleroy* into Japanese under the title of Shobkoshi.

Kyoritsu Girls' School is second

In 1871, the year after the establishment of the Ferris Seminary, another girls' school was started in the port town under the name of the Yokohama Kyoritsu Girls' School. This was a joint undertaking on the part of three members of the American Women's Foreign Missionary Society, Mrs. Pierson, Mrs. Pruyn and Miss Crosby, and was primarily intended to function as a charitable organization catering to the large number of needy Eurasian children who had grown up in Yokohama. It began as a mission home on the Bluff at which girl applicants were particularly welcome. However, the principals found that there were more boys than girls applying for admission to the Home and that most of them wanted to learn English. Consequently, the Home was divided into a boys' and a girls' department. As the months passed the number of boy entrants steadily increased but not so the number of girls, to the great disappointment of the American missionaries.

Their efforts to induce more girls to enter the Home were at first unavailing, but shortly afterwards Keiu Nakamura, a noted Sinologue and English scholar, out of admiration for the devotion of the three American ladies, had his wife and daughter enter. At the same time, Mr. Nakamura, director of a private school known as the Dohjinsha, went to the trouble of introducing the Mission Home to the general public and from then on the number of girls applying for admission increased year after year, making it possible for the American missionary ladies to devote themselves fully to their cherished object, namely the education of Japanese girls.

Within some twelve months of its start the Mission Home already had dormitories, possibly the first dormitories attached to any girls' school in this country. There were separate dormitories for the Eurasian and Japanese pupils, although they were all taught together. The Home, which was later known as the English School for Japanese Ladies and subsequently rechristened the Kyoritsu Girls' School, was quite active in the mission field. For besides giving lessons in English and other subjects and exercising a Christian influence over its charges, it threw open its auditorium and other room to the public to be used for prayer-meetings and lectures.

Of the three ladies who jointly managed the Home, Mrs. Pierson is said to have been the most active. She exerted a powerful spiritual influence over all who came in contact with her. Resigning in 1891, she set up the Kyoritsu Women's Theological School for the purpose of training women mission workers and remained in charge of this institution until the day of her death in 1900. She was thus for twenty years a director of the Kyoritsu Girls' School and nearly ten years with her own Theological School. In all this time she never once returned to the United States; however, she did not forget to keep her people at home informed regularly of conditions in Japan,

either by writing to them herself or by having her pupils write.

Her pupils' letters, which she revised personally for mistakes in English, are reported to have appealed strongly to American women, with the result that they took a keen interest in Mrs. Pierson's work and made liberal donations to her school funds. The writer understands that the late Rev. Kajinosuké Ibuka, when he was learning English under Dr. Brown, made a point of attending the evening service held every Sunday in the Kyoritsu Girls' School, next door to Dr. Brown's, and practised hymn singing with the girl students under Mrs. Pierson's direction.

After Mrs. Pierson left, the Kyoritsu Girls' School did not always have plain sailing, but such difficulties as arose were always overcome. Particularly able in solving such problems was Miss Clara D. Loomis who became principal in 1901 and to whom the credit is due for having the school premises rebuilt in the form in which they stand today. This lady remained in charge of the school until a few years ago when she retired in favour of a Japanese principal.

Work of lady missionaries

In view of the history of these two institutions—the two oldest girls' schools in Japan—it is hardly an exaggeration to say that the modern education of girls in this country was ushered in by foreign missionaries. The private classes, which were the predecessors of these two oldest schools, were intended primarily to provide instruction in English and handicrafts to girls of elementary school age and it was only later that the curriculum was extended to cover Japanese and classic Chinese. Selection of the subjects of study and methods of teaching were not quite suited to the proper education of girls in this country, but it must be remembered that the foreign missionaries who started and managed these schools were actuated by the desire to give spiritual training to Japanese girls on the basis of the Christian faith on the one hand and on the other to make them realize how essential it was to receive an education.

Mrs. Miller, Mrs. Pierson and other American women missionaries opened up the educational field in this country at a time when few people in Japan understood Christianity and when many looked upon all aliens as "barbarians," although the official ban on Christianity had been lifted in 1873. A tribute must therefore be paid to those devoted American women missionaries for their profound Christian love and for the patience and courage which enabled them to achieve such splendid success as pioneers of Japanese education.

Forty girls' schools started in Meiji era

Following the establishment of the Ferris Seminary and the Yokohama Kyoritsu Girls' School, many girls' schools were set up by foreign missions, including the Aoyama Jogakuin, which was opened in Tokyo in 1874 by the Methodist Church, the Kobe Girls' School (Jogakuin), set up in 1875 by the Congregational Church, and the Heian Girls' School, begun in Kyoto by the Episcopal Church. And with every succeeding year more girls' schools were set up in Tokyo, Kyoto and other large cities, and also in the foreign settlements in Yokohama, Kobe, Nagasaki, Hakodate and other places. Altogether some forty mission schools for girls came into being during the Meiji Era (1868-1911), while only five such schools were established during the Taisho Era (1912-1925).

Tokyo Women's Christian College

These were mostly secondary schools, although some had colleges attached to them some years after their founding. But even so, the curricula of these colleges consisted mostly of English, music and handicrafts. In 1917, however, a movement got under way among the six foreign missions which managed such schools in this country, namely the Baptist, Canadian Methodist, Episcopal, Presbyterian, Reformed and Disciple missions, for filling in the gap with a girls' higher educational institution. Ten representatives of these six foreign missions together with five Japanese educators were elected as directors in charge of the scheme and in a spirit of Christian co-operation worked out a definite plan, under which some of the foreign missions abolished the colleges attached to their girls' schools in order to take part in the management of the projected higher institution.

The movement took definite shape in March, 1918, when its sponsors were permitted by the Japanese Government to set up and endow the Tokyo Joshi Daigaku (Women's College). The late Dr. Inazo Nitobé was appointed president of the new college, with Miss Tétsu Yasui, the writer of this article and then professor of the Tokyo Girls' Higher Normal School, as dean. Later Dr. Nitobé's duties as Under-Secretary General of the League of Nations at Geneva kept him absent for a long period from Japan, and so in March, 1932, he resigned as president in favour of Miss Yasui, becoming instead Honorary Chancellor of the College.

In the twenty-three years that have elapsed since the founding of the institution, all the necessary buildings have been completed and all the equipment that could be desired has been installed. At the present time those concerned are exerting every effort to develop the institution further in the hope that it may be officially recognized as having the same status as a government university for women, in accordance with the newly revised educa-

tional system.

With the passage of the years some of the representatives of the six foreign missions originally responsible for establishing the College have changed, but Dr. A. K. Reischauer, representative of the Presbyterian Mission, has been with the institution since its founding, devoting himself unswervingly to its development. No less important has been assistance rendered the College by Miss A. B. Sprowles, principal of the Aoyama Jogakuin (Girls' School) since its inception. Miss Sprowles was decorated by the Emperor last year in appreciation of her services in the cause of education in this country.

Need to keep spirit of pioneers

As already mentioned, the Christian education of girls in this country was started by lady missionaries from abroad. They began with private classes and these later developed into full-fledged schools. The influence of their pious devotion to the Christian cause, their lofty ideals and their unflagging energy in the mission and social welfare fields can be gauged by the fact that most of the noted women now active in the various strata of Japanese society were their former pupils. Other pupils again have married pastors and made their own mark in the field of religious activity. Great indeed is the debt of all these pupils to their teachers, whose contribution to the cause of female education in Japan will never be forgotten.

The present trend happens to be toward the expansion of government and secular public schools for girls, with the result that in some parts of the country the Christian mission schools have been partially or totally eclipsed. There are many to whom this is a matter for regret; however, their regret is compensated for by the fact that some of the girls' mission schools are carrying on with renewed vigour. Animated by the spirit of self-sacrifice which inspired their founding, they are making every effort to advance with the times and to continue rendering service to the cause of female education in Japan.

LOVING

All the loves of life are lovelier as

The years are given—

And synchronized within that Perfect Love

The breath of Heaven.

—Leila G. Kirtland.

The Church as Priest and Prophet to the Nation

By LIEMAR HENNIG

In the July issue of the *Japan Christian Quarterly* I expressed some opinions as to principles and approaches in missionary work which might make our evangelistic efforts here more effective in these days of nationalism and social unity. I now wish to make some observations along more practical lines. As indicated in the previous article, the church is called today to fulfill the double function of priest and prophet for the nation and for individuals as component parts of this greater social selfhood. I think it not necessary to ask that as we use the word priest, it shall not be taken in the Catholic or Jewish sense. In Protestant circles the Episcopal or Anglican church fulfills more the office of priest, the Methodist, Reformed and other evangelical bodies perform the more prophetic function, while the Lutheran church embodies both elements, though of course such a simple classification is very imperfect. Yet even though different churches represent different approaches, let me speak for the Protestant church as a whole, or as it ought to be for this nation which knows so little of our western ethical, political and cultural differences.

Church edifices should testify to Christ

Let us first look at our church edifices. "A city set upon a hill cannot be hid." The church building itself can and should be a testimony for Christ in any community, calling non-believers to God even more strongly than posters and street preaching. Yet here in the Orient every mission has tried to build as many churches as possible within the briefest time, with the result that congregations are small and buildings frequently a shame to Christianity. Tokyo is said to have more than three hundred Christian churches, but ruling out a few fine edifices set up by and for foreigners, there are not many which are themselves a worthy testimony in their communities. How disappointing for the newcomer and how trying for the older Christian are these very small congregations in ignoble structures on Sabbath mornings! Give us fifty stately and worshipful churches in the capital and the whole spirit and reputation of the church will be improved.

To speak of the inside of our churches is to recognize that though there

(Editor's Note:—Because of the urgency of other matters and articles, this paper, written last summer, has had to await publication until this issue of the *Quarterly*. If anything, however, it has gained in pertinency through the events in Christian circles in Japan during the intervening months.)

are some exceptions, few really invite worshippers to be quiet and receptive in the presence of God. This is not the fault of the Japanese, with all their traditions of beauty, ceremony and reverence. It is largely because we foreigners did not teach them to love these things in worship but hurried to set up a church of the plainest sort, then withdrew to set up another, and another, and so on. Behind us now is a vast and discouraging retrospect casting shadows on the future.

Fewer churches with more and better ministers

Much of this is due to too much support from abroad, some to too little. On the whole, however, God did some of our missions a good thing in cutting down home-support. We of the East Asia mission went through this experience too, having now in Kyoto instead of three pastors just one, and in Tokyo one preaching place instead of two. That meant not the stopping of good work but the end of inefficiency and unnecessary duplication of effort. There are many places where two congregations could be united and where two or three pastors could work in the same edifice. They would soon effect a division of labor, would quickly reconstruct churches in such a way as to make them more servicable to the community, and as to pulpits would create a larger constituency by preaching in turn or at different hours.

Some may say, that is impossible in Japan. I think if it were impossible anywhere in the world it would have been so for Germany, because the German Christian is a most determined dogmatist and very soon discovers the "unbiblical" aspects of his colleagues. And yet we have learned in recent years to work together with even four or five pastors in one church, and in most cases it goes very well. Here in Japan the single pastor has to preach too much, so his sermons are not well prepared. Sometimes he gives up preaching twice a Sunday because he is too busy with organizational work or other pastoral duties. Two or three such leaders in one place would make for better preparation for services, more visiting and many other improvements in the church's ministry.

Now why have our churches here continued in this older way? Largely because the missions have supported them and enabled them to be "independent." I know places where within ten minutes' walk of each other, Japanese pastors are working with almost no congregations and with almost no church buildings or other equipment. They are not greatly different but they belong to different denominations, and cannot unite because they must keep up some traditions which we western missionaries brought to Japan years ago but which are not essential to the Christian faith. It is my sincere conviction that the Japanese Christians would have achieved church union much earlier had it not been for our missionary money and the denominational influence it has exerted.

The centrality of worship

In the same way that a dignified church structure and within it several pastors working together are a visible testimony to Christ, so may the regular worship in the church be the inner center of congregation and community. It is perhaps the main weakness of our churches and the missions working here that worship is not considered as the center of all our efforts. Every activity of Christian groups should be nothing more than an extension of worship or a leading up to worship. Worship, of course, does not mean just a sermon, helped out by a few songs and a prayer. Worship means praise, thanksgiving, confession of sins, personal and common prayer, pronouncement of God's grace and forgiveness, and the ministry of the sacraments. In reality how many congregations in Japan ever reflect upon what it means to worship God in a church service? There are certain well attested instances where the pastor has prepared his sermon and the service itself on the street car which took him to the meeting. This gives the believer no occasion whatever to express his thanks to God through carefully chosen and beautiful liturgy, and as a result our worshippers' inner lives are starved. Missionaries, pastors and confirmed Christians may have the advantage of family worship where their souls are spiritually nourished, but for the ordinary communicant the church is the only place where this may be provided. How great indeed is our failure in this respect!

Worship means, too, having a strong attachment to the church calendar, using the Bible texts suited to different occasions. I have twice in different cities had the experience of hearing "Silent Night, Holy Night" played by the organ as a prelude to services in the month of June. What riches could be given to every church and Christian if they were helped in the proper observance of Advent, Lent, Passion week, Easter, and the period following Easter! How sad that Pentecost is in many cases ignored in Japanese churches! We foreigners may perhaps not miss such things, because we are still living in Christian traditions. But these observances do help people "to live with Christ all the year round" and are essential to Christian worship. It is important to divide the year into periods and give different emphasis at different times, so that the believer will not forget what season is approaching in February and March, or in October and November that Christ is coming again to judge the world.

Inadequate theological training

The third point I wish to stress is the training of pastors and church workers. It is impossible for a country with scarcely two generations of Christian preaching to produce enough teachers for seven theological semi-

naries—speaking only of the most well known, though there are an equal number or more of smaller ones. Even if this country is possessed of high culture and has personalities of world reputation in certain fields of study, we could not expect a large number of able theological scholars. Some of our present theological instructors were not reared in Christian homes, and that in itself leaves out something from their lives which cannot be given later. These men may do excellent work otherwise for the church, but it is doubtful whether they are ideal educators of pastors. Moreover, these many theological schools have not money enough to employ a full time and adequate staff of professors. So besides some full time professors, the others are taken from the somewhat better qualified pastors of the city. But this means that the full time professors have to take on too many weekly lessons and the pastor-professors are too busy with their other work to prepare lectures properly or to keep up with the times intellectually.

There remains still another point: in Japan there does not yet exist a genuinely independent theological literature. Inasmuch as the teacher has to read almost everything in either the English or the German language to prepare his lectures, he requires additional time to make his preparation. Therefore, if someone has read in the original a book by Karl Barth, he is regarded almost as a scholar. This is all too shallow a foundation for theological training: studies are carried on just to be up to date, while there is little of erudite knowledge to support convictions. There are professors in theological departments of Christian schools who have expressed a desire to resign because they no longer can bear responsibility for this state of affairs. Their students also are very discontented and this feeling remains with them as they become pastors.

Theological union demanded

It would be advisable to have instead of seven or more, only two theological schools of high grade. All professors should be full time teachers and not free to take on outside work. For every major subject there should be two full time teachers, besides a few assistants to supervise study. For advanced work a higher theological institution should be established. Then graduate study could be carried on in Japan and going abroad would be reserved only for a very few able students and for research. With respect to these two types of institutions in Japan, it would be well to give theological students four years of training, two years at each school, and to allow them much freedom in the choice of both school and curriculum. After graduation every student ought also to have two years of service as a pastor's assistant in some large city or in some specific type of rural or other service where a committee of pastors could supervise his training. We use this system with much success in Germany where during their academic years

students are permitted to study wherever they like. Even a strict Lutheran may study in foreign countries with a very different church tradition, as for instance with the extremely Calvinistic faculty in Zurich, the home of Zwingli. It is in the interne-ship under careful pastoral leadership that a young theologian is prepared for specific tasks in the church.

Special workers needed

Instead of having the large number of theological seminaries we now have, it would better to establish in addition to the two academies and one institute for higher learning previously mentioned, another school for the training of full time and life long lay workers. Every large city congregation should have such a worker for youth and others for other types of service. Even for rural churches such lay workers would be of great value. Besides, the church could thus train leaders for the Y.M.C.A. and other more or less social and practical forms of Christian work. If you give non-academic young men the chance to enter the church as full time workers you will not only find them in abundance but you will also find work and support for them.

Another institute should be founded for the training of women workers. They should not only get training as deaconesses but also as good Bible women, so that they may become "community sisters" as commonly found throughout northern Europe. Something has already been done in Japan to attain this goal, but up to date these women are either kindergarten teachers or nurses or Bible women and not the much needed type of "sister" who is able to visit here and there, nurse when needed, teach as opportunity permits, and generally draw to themselves for training the young life of the community.

Missionary integration

Finally a few suggestions about the missionary and his possibilities may be permitted. The missionary should have strong connection with one particular Japanese congregation. Even if he is a school teacher, he should regularly attend the services of some church, being an example to others. If he is not in some work where the use of the Japanese language is unnecessary, he should—whatever other work he does—preach regularly in the vernacular, though it may be only twice or four times a year. Every missionary before he is permitted to take other work should for some time have been the responsible leader of a congregation, however small. Every missionary, even though no longer connected with church work as such, should have at least one religious group—a Bible class, for example—with Japanese attendants. If one ceases to be a positive evangelistic force in the land, the danger of becoming valueless is great.

It should scarcely be necessary to remark that the missionary should love the Japanese with the real love of the New Testament, that he should be obedient to the law of the land, and that he should not complain if he is not treated as he would be in his own country. Unfortunately there are always missionaries who try to maintain a sort of spiritual, if not an actually political, extra-territoriality. The missionary should be proud of the fact that he is such a religious worker, and not pose as some sort of "teacher" or expert. Moreover, let us not be thinking, when we start some new work, how it will look in our reports to the mission or to the home churches. There are those in the boards at home who think they know more about this and other fields than do the missionaries who are too near the "front"; but the missionary should never because of fear of being misunderstood or not appreciated somewhere cease to do what is necessary for the life of the church in the land wherein he works.

A united, aggressive church

Missionaries must, moreover, know the church body with which they work very thoroughly,—its organization, its problems, its inner life—and concern themselves deeply therewith. He should have also, and especially in these days of transition, a clear understanding of how his church body is connected or not connected with the work of other Protestant churches in Japan, and why this is so. It may have been good that we started the Christian work in this country from many different approaches and viewpoints and with little inter-relation; but if we are going to present the gospel adequately now we must prepare the church which is in our hands to go together with others toward the desired goal. Otherwise the churches in their present state and the missions with and behind them will not be able to meet the needs of present-day Japan but will remain just inconsequential religious sects and cults like the many old sects of Buddhism. If we are content with them, our churches will indeed be no more than what some people in Japan believe religious groups to be: a sort of spiritual and moral aid to a land and a people which is otherwise needful of little. If the church is satisfied with that, her total secularization is at hand and her end is near. But the Church of Jesus Christ is still called to be both prophet and priest to this and all nations, and not mere instruments to the achievement of human goals.

"The Fatherless and Widows"

By ELIZABETH F. UPTON

To care for "The fatherless and widows" in their trouble had never come my way. I did not know what their trouble was until I came to live in the country. Here are the stories of five widows whom I have known.

Wife of an insurance man

Pretty and smart, very gay looking for our country place, she had come back to be near her mother, and had used most of her husband's life insurance in building a small house and shop, so that she could try, at least, to earn her own living and that of her three children. She sent word through some one that she was a Christian, so I went to call. I found she had been to church somewhere two or three times, and that was all. I heard no more from her for some time.

Then I heard that she had been entertaining our Bohemian set of singers. Soon after this I saw the longest haired Bohemian sweeping her garden at eight in the morning quite as if he were at home. I inquired and found that his wife and two children were practically deserted. So it was not such a great surprise to see the widow a little while later, with a new baby tied on her back. Not long after this, the widow's oldest girl was taken to the police-station for stealing from her classmates.

Wife of a shopkeeper

Born in a large farm house, where once there had been peace and a fair amount of comfort, but where the heritage of leprosy had cast its shadow, and where property had become almost nothing, through the machinations of her father's step-mother; she had grown up in an atmosphere of poverty and back-biting. Not pretty, unusually big and strong, and with no dowry, marriage had been difficult, but finally some one had acted as go-between, and she had married, unseen, the son of a miser in a neighbouring town. The father's one aim was to put money in the bank, so all his children except this son and the youngest daughter, a prostitute, had died after long years of factory work.

Thinking that marriage was synonymous with a good time, this country girl took her new kimono and started off to Tokyo with the unknown husband, to his little shop where he sold brooms, rope, etc. But at once she found that all was not fun, as the husband was a drunkard. When the old-

est of the three children was big enough to talk, he would beg her to say yes to whatever the husband said, so that he would not beat them all so terribly. At last when the business grew less, he took to peddling in the streets, and finally they had to come home. The husband was found to be insane, and was put in the hospital, and there sat on the screened fire-box, and died of his burns.

For a time the woman kept on living with the husband's father, but as he even grudged the food she and the children ate, she left her few treasured possessions and came home to live with her mother. Here she worked at any odd job that came her way, at 40 sen a day, and did sewing when there was any to be had. Every now and then she would dip into the insurance money which she had been able to keep.

At last she got work as a servant, and was glad of the regular wages, the amount of which had been settled by the head of the ward. A dapper little man was employed in the same house as cook. He had been forced against his will to marry his brother's widow, a woman much older than he, plain and complaining. She had one little girl to begin with, and in six years four boys were born, so that her heart was giving out. For this reason they had obtained a box of contraceptives. One day the wife found one on the floor, and, wondering, started to put it back in the box where, to her surprise, she found several missing. That night she found that the widow had used all her wiles and seduced the husband.

The final result was that the cook was taken to Tokyo to be out of harm's way, and the valiant old mother took her widowed daughter home, and she started a small cake shop, the kind where the children buy for one sen at a time, but where the profit is four sen out of ten. With the income from this, and what she can make with sewing, and what the boy earns from a newspaper route, they have been able to live.

Both the cook and the widow had been baptised, but their faith had failed to prevent the sin. Yet their repentance and realization of the wrong was quite different from what it would have been without their knowledge of the Christian faith, and as they still go to church, there is hope that their children will not have the same outlook on life.

Wife of a farmer

We none of us choose where we are born; surely she would not have chosen hers, for her mother was a little servant in the employ of a Shinto priest, who was her father. When she was 30 days old a wrestler who had no children took her home, as he would have a little puppy, he told me, tucked inside his kimono. He loved her and was kind to her in his way, so that the woman always loved him. At 10 she was put out to work as a servant, since a baby had been born in the wrestler's home. Later, because of

her birth and adoption, she was married to a man with a club foot.

They were desperately poor and five children, one of whom had died, did not make life easier, but the spirit of the woman was like a flame that made light the dark places, and her self sacrifice made everything possible. I got to know them when the husband was in advanced stages of tuberculosis, and shall never forget the intense emotion of them both, when I took the woman to the hospital for her first visit, as tears flowed down their cheeks during the whole visit.

Why they had not starved to death I do not know, as the man had been ill for nearly a year, ever since the baby was born, and the woman had struggled on as best she could alone. I investigated the poor house after all had been disinfected, and found the only asset was ¥27 from festival dolls which the man had sold every year. The woman said that such a vast sum was too much for her to care for, and asked me to deposit it and give it to her, as she need it.

It was like the cruse of oil, for when there was nothing in it, God's money made it possible to add 10 yen now and then. The first year she was able to make about ¥40 with her silk worms, and received about ¥20 in gifts when the husband died. The second year was bleak, as the price of silk worms was so low, she could only make about ¥27. The town office allowed her ¥3 a month, but often took half for taxes, so there was only money to pay for the electric light. The bank books show that the family's cash revenue for 18 months was ¥124, and there were four of them. The child that had slept with the father died a month after the father, also of TB. This means that the per capita income was less than ¥2 per month, to be exact ¥1.61. The woman worked terribly hard to raise sweet potatoes, rice and wheat, and now and then could get work at 30 sen a day, but just think what it meant!

Little by little she had paid back the debts which she gradually found out about, finally discovering that even the house and land were mortgaged. But the last straw was when the rice man came to say that she owed him ¥37. She knew the post-office account was low, and as she sobbed out to me later, she could not bring herself to ask for more, as she felt I had done so much. So when the rice man offered an easier solution she finally accepted.

She had been coming regularly to church all the autumn, but nothing seemed to touch her and the old sparkle was gone. No wonder, for in January, she asked some one to tell me the baby would be born in May. Never have I seen such grief and shame, as she wept out her "*Gomen nasai—Forgive, Forgive,*" and told me her agony of months and how always, she had been thinking of suicide, but had lived for the children.

I got hold of a relative and he got a receipt for the debt from the rice man and ¥30 besides. Then I took in the three children, and sent her as a caretaker to a distant kindergarten. She did not seem well and had a cough,

so I had her examined by two doctors who said she had bronchitis, which would get well when the baby came. All during the waiting time she was happy in the thought that she and the children would all be baptised when she came back.

The baby arrived the first of April, and was malformed and died, and in less than a week she also was dead of virulent tuberculosis. She had given all she had. The oldest child is working for her schooling in Tokyo, the second, a dull little boy, we got the town office to put in the Provincial orphanage, which at first they did not know existed. The third child was a delicate little boy of three, and him we kept to give him every chance we could.

This is a tragic story, but what is more tragic is that hundreds and thousands of Japanese are living only just a bit better than this family did. To me, it is no wonder that a paternal government feels it must raise the level of living for its people.

Wife of a Consular policeman

By way of the man who used to drive the horse bus that took her to high school, she sent word to me after her husband's death from cancer of the stomach. He had told her that I was some kind of a magician. I went to see her, found that she had been baptised a Presbyterian, become a Methodist, and now seemed to think that if she became an Episcopalian it would be more economical and might give her more than spiritual help, or at least it seemed to me like this. I longed to help her spiritually, as she was being held responsible for the death of her husband because of her faith. She had an income of nearly ¥40 a month, as well as land and houses, so I did not make any great effort to see her, thinking she could come to me. I have learned that just eating is not the only need.

Last year our clergyman, who had called on her a few times, told me that she had sent for him from a hospital in the city where he lived. She had longed for greater luxuries, and when a man had offered them to her, she fell. Suddenly she had a high fever, and the doctor said that only an immediate operation for abortion would save her life. Almost out of her mind with fever over 40 degrees centigrade, she decided to end it all and jumped out of the window at 2 a.m. She was not found till 6 a.m., when she was picked up completely paralysed from her waist down. For months no doctor gave any hope of recovery.

During this time her husband's family took many of her belongings, even selling her sewing machine, which was her chief means of earning money. Her children went to stay with her father, and perhaps it was the threat of selling her brilliant little daughter as a *gissha* that renewed her faith. She so firmly believed that it was in answer to prayer that she began to mend

When I finally went to see her, I found her in her own house, her four children doing all the work. She was radiant just to be alive, and to be able to hobble around the room with the help of sticks. I suggested massage, and in a short time the masseur had come and asked for baptism. (Unfortunately he did not go much further than the request.) Each time I have seen her she has been better, and now can walk quite freely. She seems too, to have broken free from the sin that held her, for in spite of her own family's urging her to take up the old life, so that she may have lots of money, she insists that even though her relatives forsake her, she will walk in God's way and give Him thanks.

Wife of a gardener

Born an outcaste, of parents who were neither of them normal, but with unusually gentle tastes, this poor, half-blind little girl was sent out to work as a tiny mite, not going to school, as her father ran away for a long time.

She had always been a drudge, so there was not much difference when she was married to a Tokyo gardener, who drank up nearly all he earned. Then came the terrible days, when he was crippled with arthritis and made helpless. With their very last money they came back to their relatives here, who put up a three mat shack (9 x 6 ft.) for all six of them to live in. The town office allowed them ¥6 a month and, both together, they could make about ¥9 more by making sandals.

After the birth of the fifth child, the father died, but before his death he said he wanted his family to become Christians, as in his helplessness in Tokyo, a Seventh Day Adventist had taught him of Christ, and then I had come. So all were taught and baptised, and the woman truly seemed to understand, and I felt that here was one widow that was safe.

My horror can be imagined, when during a call in November, she suddenly burst into tears and told me that on June 10th, she had gone out alone to get dry branches in the forest just at noon time, when no one was around. Suddenly an unknown workman appeared, and asked her if she were alone, then had knocked her down. She had been too ashamed to tell of it, and when she found that a baby was to be born, she had tried to get rid of it by drinking various medicines, but had failed. On March 9th a baby girl was born, and was baptised "Chastity."

May the love of Christ be made known, so that the fatherless and widows may be cared for in their trouble.

One Hundred Ninety-two Missionaries Urge Peace

By THEODORE D. WALSER

For years a concern for the maintenance of peace between Japan and the United States has been the constant effort of an increasing number of Christians in Japan, both Japanese and missionaries.

At the end of January last and during the first days of February, two or three missionaries in Tokyo, who had had the matter under consideration for some time, called a few others into consultation, with the result that on February 6th a communication was sent to all American missionaries resident in Japan, signed by Messrs. Axling, Bowles, Downs, Durgin, Iglehart (C. W.), Mayer and Walser. It was expected that all replies would be received by February 12th, but it was not until February 15th that the following cable was sent to Dr. Samuel McCrea Cavert, Executive Secretary of the Federal Council of the Churches of Christ in America and Dr. John R. Mott, President of the International Missionary Council:—

WHILE RECOGNIZING FUNDAMENTAL ISSUES ARE INVOLVED IN PRESENT TENSION BETWEEN UNITED STATES AND JAPAN WE CANNOT BELIEVE THAT BASIC AND PERMANENT SOLUTIONS CAN BE SECURED THROUGH ARMED CONFLICT (STOP) RATHER THE TRAGEDY OF WAR WILL GREATLY AGGRAVATE THE ISSUES AND AUGMENT AND PROLONG PRESENT DISTURBED RELATIONS (STOP) WE FACE CRISIS WHICH THREATENS TO DESTROY MUCH THAT IS OF SUPREME VALUE TO CHRISTIANS (STOP) WE THERE EARNESTLY APPEAL TO OUR FELLOW CHRISTIANS IN AMERICA TO EXERT THEMSELVES ANEW TO PRESERVE UNBROKEN THE EIGHTY YEARS PEACE BETWEEN THE TWO NATIONS—ONE HUNDRED EIGHTY FIVE MISSIONARIES.

After this cable had been sent from the Mita Post-Office, Shiba Ku, seven additional signatures were received. In consequence, the total number of affirmative responses was one hundred and ninety-two. This is considered to be an excellent response to the two hundred letters mailed out by those responsible on February 6th, even though the two hundred letters reached a few more than that number of American missionaries. Later still other persons wrote, expressing regret that, for various reasons, they had not replied in time to have their names added to the original cable, a few persons sending contributions to the expenses involved, even though their names had failed to arrive in time to be included.

It may be pertinent to point out that the cable means just what it says, no more and no less, and each person has made his own interpretation. The wording does not signify that the signers thought that the issues between the two countries can be minimized. Nor does the cable suggest that the

blame for the tension should be placed on one side of the Pacific Ocean only. The message seems to make it clear that, even though it may seem futile at this juncture to debate or argue the genesis of the present tension, the signers were united in believing that "war will aggravate the issues and augment and prolong the present disturbed relations." American missionaries in Japan are thankful for the strenuous efforts that Christians in the U.S.A. have been exerting for peace. This is made clear in the recent release of the results of a study made by The Institute for Propaganda Analysis in the U.S.A., part of which report is as follows: " . . . Allowing for members of some pacifist churches, who are not pacifists, and for members of non-pacifist churches, who are pacifists, the total number of Christian pacifists in the country may be about 450,000 , a dynamic minority moved to high zeal by a faith that flourishes under adversity." The cable merely urges Christians in the U.S.A. to renew their long continued efforts, in view of the critical situation existing at present. What Japanese Christians do in their own country for peace is after all a matter for the Japanese Christian conscience.

Some few missionaries would have preferred different wording. Two or three others made written suggestions to the framers of the cable, as to conditions under which they would be willing to sign. One protest stated that "the cable moves in the right direction, but does not go far enough," while another declared that the wording was "insufficient and one-sided." But the number of affirmative replies showed an overwhelming majority in favor.

As a matter of courtesy, the cable was shown to the Ambassador of the United States, Mr. Joseph C. Grew, and then was released to the Associated Press and the United Press. A short article containing a statement regarding the cable appeared in "The Japan News-Week" issued on February 15th and the editors of "The Japan Christian News" (*Kirisutokyo Shimbun*) translated and published it in the issue of February 22nd.

On Friday, February 21st, a cabled reply was received from the United States, signed by Dr. Emery Ross, Executive Secretary of the Foreign Missions Conference of North America, Dr. A. L. Warnshuis, Executive Secretary of the International Missionary Council, Dr. Samuel M. Cavert, Executive Secretary of the Federal Council of the Churches of Christ in America and Dr. W. W. Van Kirk, Executive Secretary of the Commission on International Friendship and Goodwill of the Federal Council. The cable was as follows:

APPRECIATE THE CABLE SIGNED BY ONE HUNDRED NINETY MISSIONARIES.
FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA AND THE FOREIGN MISSIONS CONFERENCE ARE BOTH CONTINUOUSLY WORKING FOR A COMPREHENSIVE SETTLEMENT FOR RESTORING PEACE IN EAST ASIA AND FOR THE MAINTENANCE OF PEACE BETWEEN JAPAN AND THE UNITED

STATES. WE WOULD CONSIDER AN EXTENSION OF THE WAR AN INTERNATIONAL CALAMITY. OFFICIAL ACTION REGARDING YOUR CABLEGRAM IS PENDING. MEANWHILE LET US UNITE OUR PRAYERS IN EFFORTS FOR MUTUAL UNDERSTANDING AND STRIVE FOR INTERNATIONAL JUSTICE AND RECONCILIATION.

The implementation of the peace movement is a theme, upon which Christians around the world differ. There is, however, no disagreement as to the utterly pagan nature of war itself. There is no cause more critically urgent, more fraught with hope and more worthy of the sincere prayers and self-sacrificing efforts of Christians than the abolition of war as a method and means of settling national differences.

PEACE BE STILL*

By J. C. CRANE

The Way is dark—and I am somewhat dazed—confused

Thy voice did call—but somehow I did lose

The "still small Voice!"

O call me once again, Dear Lord,

With "Peace, Be still."

I sought Thee, Lord, Thy way was all I craved

But failed to rest—and now!—Oh save!

For shadows fall—the vale is steep and dark

Be near, and let me hear Thee say,

Thy. "Peace, be still."

I stumble on—I know not where to turn

Within my soul—Oh how my heart did burn!

But now, be with me Lord, lest I forget,

Thy. "Peace, be still."

O rest me Lord, the load is dreadful sore

Beneath Thy cross I faint.

Didst not Thou, of yore?

Exchange it for Thy yoke—so easy, light

And whisper, 'Peace, be still.'

I'm waiting, Lord, with troubled heart and torn

A weary footstep—so forlorn

Thou hast smitten—Thou canst heal.

O quickly let me hear

Thy "Peace, be still."

* The above poem—Peace, Be Still—, by Dr. J. C. Crane, member of the Southern Presbyterian Mission in Korea since 1913, derives added significance from the fact that Mrs. Crane, their daughter and her husband, and the new grandson, are all withdrawn. We take the privilege of reprinting the poem here as reflecting the sentiments of many in Japan as well.—Editor, J.C.Q. Reprinted from The Korean Mission Field.

The Religious Press

Compiled by WILLIAM WOODARD

DIGEST OF ARTICLES IN THE "FUKUIN SHIMPO"*

Translation by WILLIS G. HOEKJE

The Foreign Minister touches on Religion

In his address to the House of Peers on January 21st, Foreign Minister Matsuoka, speaking on the subject of administrative policy, expressed the hope that American statesmen might "in true fear of God and with a devout spirit examine themselves." This is the first occasion on which a Japanese statesman in our Diet has admonished the consciousness of a Christian nation to "fear God." As one who attended school a long while in America, and is well acquainted with conditions there, our Foreign Minister has touched a vital point, wisely and effectively. We question the degree of power for self-examination still resident in the agitated political leaders of America, but have no doubt that the statement thus made by a key man in the Japanese government will have no small psychological influence upon American statesmen of cool judgment and citizens not overcome by President Roosevelt's instigations.

Persons in positions of leadership in the United States have all been brought up more or less deeply in an atmosphere of Christian faith. No doubt there are many of them who, led by their faith which "fears God," deeply regret the deeds of a government which has in mind solely the advancement of material gain, even to a final resort to military force.

Japan's present warfare, as its leaders have repeatedly informed the world, is in order to cause the white race to respect the natural rights of the colored races to cultural advance, and to release Orientals from the oppression of Occidentals. This is a dignified pronouncement of policy, in keeping with the equal rights of all people in the world. It is not a fair attitude to block its realization for the sake of private gain. Foreign Minister Matsuoka's appeal to pious American people to examine themselves sincerely and strictly is to the point. At the same time all of our people and such understanding Americans must always unitedly insist that the difficulties between the two peoples are due solely to the excessive agitations of Americans in authority. As our government has declared to the world, we have no purposes that are not fair and equitable, and this we may from the heart proclaim.

* Organ of the Church of Christ in Japan (Presbyterian-Reformed).

The Foreign Minister's declaration has also laid heavier responsibilities directly upon the Christians of our country. At times extremists in our country, through narrow misunderstanding, manifest unpleasant attitudes toward Christianity. Using this as evidence, there are those who, in great excitement, declare that Japan is persecuting Christianity, and thereby tend to cause world Christians to cherish unfriendly misunderstandings toward our land. This is a betrayal of the position openly taken by our nation before the world and leads to no small embarrassment for us.

As one of the same faith, the writer prays that we may all be spared from accepting such superficial views. As the Foreign Minister's admonition to responsible persons in America reveals the ordinary way of thinking of our authorities, so we must for our country's sake rejoice that this leader in our government has used language and ideas which ought to be approved by statesmen throughout the world.

Also, in consideration of the misunderstanding directed toward our people since the Manchurian incident occurred, by which we are slanderously being accused of aggression, every one whose words or actions betray our national pronouncements should be severely reprimanded. (A paragraph, in which Japan's difficulties with China are attributed to longtime unfriendly propaganda by third parties is omitted.)

So also our attitude to the United States of America. Did not the partisans of President Roosevelt in irresponsible agitation revile and throw mud upon our people as enemies of the human race, we should not think of casting aside the friendship existing since the time of Perry. At the crossroads at which Japan stands is the question: Are Oriental peoples to be treated as naturally inferior, or welcomed as equals? We desire to recommend earnestly the faithful words of our Foreign Minister to those of like faith with us in America.

—Editorial, January 30th.

Interview with Miss Yoshiko Yamamuro

Recently it was announced that Miss Yoshi-ko Yamamuro, daughter of the late Commissioner Cumpoi Yamamuro (Salvation Army), had resigned from her position in the Jiyu Gakuen Girls' School in Tokyo to serve in the Cultural Division of the Imperial Rule Assistance Association. The interviewer called on her home, and after reference to her teaching at Jiyu Gakuen, and at its related school the Seikwatsu Gakko in Peking, put the question: What, in general, is aimed at by the work of the Cultural Division?

"It is an exceedingly great work. Its purpose is to determine the proper direction of cultural planning for the nation. It aims at the reorganization of the cultural set-up. In order to arrive at the proper direction of the various aspects of the cultural problem, and be assured of progress on a

sound basis, specialists are asked to serve on consulting committees. The Cultural Division has various subdivisions—science, art, literature, education, child training, publishing, etc., for each of which there is such a committee.

"My special responsibility lies mainly in the field of the cultural aspects of daily living. The name *Seikwatsu Bunkwa* was suggested by the head of the Division (Education Minister Kishida). It stands for something in which I have always been keenly interested. Heretofore culture has unfortunately meant something apart from daily life, whose blessings were available only to persons of wealth and the leisure class. I think that culture in its real sense cannot and should not be thus limited. If we are to make our Japan live in strength and righteousness, the cultural set-up must not remain as it has been. Everyone must have opportunity for culture—not by letting a little culture come through to all, but without casting away high standards of culture making it available to all. Is that the proper way to say it? It's a bit difficult to express!

"In order that all who belong to the laboring class may have a truly better living, we want each person to be privileged to advance more and more in culture. Matters of this kind were hitherto under the jurisdiction of the Educational Department, but a fully sound, well-founded policy had not been arrived at. In the process of realizing our plans, I think we shall request the help of existing organizations and groups, and interested individuals. What is now done piecemeal should so far as possible be done together. In the Welfare Ministry, of course, but also among the people in general there are persons with good ideas, but although the Ministry desires it, such persons are not yet sufficiently active. Some things have already been thoroughly studied and are in process of being carried out. Henceforward we shall be busied with plans for putting into practical effect the fruits of our research."

—December 12th.

A Renewed start for the Church

The Church is about to make a fresh start unprecedented in the world. The renewal we speak of is the formation of the Union Church, expected to take place early this year. Let us observe, therefore, the great task in relation to the national life which is being laid upon the Church.

The most clamorous demand made upon our people to-day is the practice of the "Way of Subjects."* This is easier said than done. The Way of the Subject is not accomplished by abstract declarations, but must be built upon individual moral character. Always, waking or sleeping, the nurture of moral character as befits Japanese people must not be forgotten. Loyalty is not merely the offering of one's life in time of national emergency. The

* One of the present-day slogans,—Compiler.

whole direction of living must be the denying of self, the giving up of self for the nation. Many to-day who advocate the Way of Subjects find its prime example—with reverence be it said—in the routine daily living of His Imperial Majesty. In its purity and simplicity, by its abundant virtue, it puts one to shame, however well one may control self.

It is also said that we must exhibit the beauty and virtue of the family system. But if this system is characterized by the arbitrariness hitherto exercised by heads of families, it is our country's misfortune. The family head must not only be the source of authority, but also the fountainhead of virtue and chastity. Are our present heads of families really qualified to admonish and lead their children in ways of virtue? Unless himself well disciplined, a family head cannot win respect for his authority.

Here, then, are two matters which Christianity is uniquely fitted to stress, and in which it can contribute to the healing of the weakness of our people—purity of life, and purposeful self-sacrifice. In addition, we have very heavy tasks as men placed with our fellows in these significant times. Christians must seriously examine themselves, and then exercise themselves to secure that nurture of moral character required for such a time as this. Herein lies also the urgent mission of the union of denominations that is about to take place. If by any chance it should slow up the progress made by the various separate churches, this will not only affect adversely the accomplishment of its mission, but will leave a legacy of sheer stupidity in action to posterity.

The church need not suddenly discard the gains of the past. It must rather guard against a blocking of normal progress, for standstill spells the death of the church. In pursuing its course the church must follow the revelation of the Scriptures and incarnate it in holy living. In such embodiment is the path of progress. *We must advance treading in the footsteps of those who have gone before.* The Bible doubtless gives a certain amount of instruction and guidance to individuals, each reading it in his own way. But if the church is an organized body is to move forward effectively and harmoniously, it must have the body of Scriptural truth to guide it. A church without this is conceivable, but it would be a cooperation based on convenience or common sense, superficial and ineffective for united advance.

We recognize that up to now the several denominations, following the trail of the experience and the thinking of their early leaders, have achieved worthy results. No strong organized body can come forth from vacillating leadership. The united church's heavy responsibility toward society will be hard to discharge unless each member is increasingly, eagerly and honestly following the paths hitherto traversed. But such action is also impossible if the source of power for practical service is felt to be vague. It is of vital importance for those who purpose to build a powerfully active church

that there be a unity of faith and a common body of thought. So only can a union of denominations meet the demands of the present situation and fulfill the present mission of the church.

—Editorial. January 1st.

Interview with Mr. Junichi Sugai*

Vice-Director of the Cultural Division of the
Planning Board of the Imperial Rule Assistance Association.

"May I ask the views, and the desires for the future, of the Cultural Division toward Christianity?" Thus the interview began. Mr. Sugai's remarks are summarised below:

If I should speak officially, my reply would have to be brief. But even though I present my personal opinions, in the end it would amount to the same thing.

When I was in the Imperial University, in May 1927 the division of the Fujimicho Church with which I was then connected occurred. I was unforgettably unfavorably impressed by manifestations of seeking for position and honor in the Church, which awakened feelings of abhorrence in me. What really matters is loyalty to Christ.

Excellent and able ministers are needed, but it is also necessary that laymen be able to value and judge ministers correctly. "Anyone will do for a minister" is not paying respect to the ministry. Pastoral work might be improved by new methods. There should be laymen to whom the business aspects of the church may be entrusted. In that regard the followers of Uchimura excel. To make the pulpit a living power, it is not enough to listen to sermons and nod approvingly. Through the sermon one should be led into captivity to God's grace and truth, and determine to act upon it. Is this actually true of laymen to-day?

As to the church and culture—how well, indeed, are church folk acquainted with Japan's culture? To what degree have they fought to make it their own? Christianity must be rethought from the standpoint of Japan. Not merely, with the Religious Bodies Law as a background, and by planning for denominational union, thus thinking of church development in terms of church politics—that won't do. Just now when we are face to face with great dangers within and without, there is manifest in the mass of the people a real turning toward search for religious truth. But what they are after is not the relative values of religions, or a theory of morals. What must we do NOW, as Christians?—is it not just the time for thinking things out from the point of view suggested by this question?

* Mr. Sugai is a member of and an Elder in the Shinano-machi Church of the NIHON KIRISUTO KYOKWAI.

I'd like to see the theology on which the life of the church has hitherto been based restated. Frankly, study of theology in Japan like other study has not gotten away from a tendency to imitation. "Thus says Schleiermacher, Harnack, Hermann, Brunner, Barth!" But I'm inclined to question how thoroughly the theology of these scholars is tasted. As a believer myself, I also now and then read translations of such theologians, and I notice that often the translations fail to keep alive the force of the original. I could give examples . . . Under such circumstances, it is quite hopeless to expect that, while intelligently taking hold of foreign theological thought, there can really be established on Japanese soil a Christian faith rooted in Japanese life.

Recently I have been reading sermons by Uemura, Uchimura, Takakura. Though not entirely free from some imported flavor, these leading lights thoroughly masticated foreign theology and made it their own.

I should like to appeal to pastors, busy as they are, never to be neglectful of things Japanese. After all, their hearers are Japanese. If the odor of your preaching is too strongly foreign they may hold their noses! Laymen are weary from life's struggles in the actual world. To comfort and strengthen them, ministers should grasp fully the content of the ideas current in actual Japanese life, and meet them on their own ground. Set forth Christianity in this way, and mass evangelism will be far more effective than hitherto.

Of late I have come to have little expectation along these lines from men above middle age. I have set my hopes upon the younger men. They understand what we are talking about. Finally, put forth your best efforts to the end that the Church, which is the body of Christ, may truly be established in Japan.

—February 13th.

DIGEST OF AN EDITORIAL IN "THE LUTHERAN"*

The Highest Mission and Lowly Living.—Christmas 1940

Premier Kenee declared over the radio that he would guarantee the people a minimum standard of living, the highest honor and not allow luxury.

I regard the life of the Lord Christ as illustrating "the highest mission and lowly living." Now as Christmas comes in the midst of world confusion my thoughts go back two thousand years to Bethlehem. There we find the Lord Christ who, born with the highest mission, loved mankind and lived a lowly life that he might save them. The life of ordinary people even though it begins in the lowest condition is often raised to the highest level. How-

* Organ of the Lutheran Church of Japan, (Translation by the Compiler.)

ever, the life of our Lord Christ was lowly from beginning to end. So we can learn from Him what real lowly living is.

Studying the history of the world, we learn that countries having a high standard of living are apt to gradually decline. On the other hand, people who live on a low standard become stronger in vital force, in rate of increase, in will and fighting power, so that at last they conquer the civilized people. The repetition of this is the history of continental China and of France and England.

We reach the conclusion then that high "civilized" living is the way to the collapse and enervation of a people. Through the enjoyment of high "civilization" the national spirit tends to become weak, the world of spiritual science becomes dark and every city turns out to be another Paris full of immorality and inhumanity. Thus from internal causes our country is facing a great crisis in that it is going to decline because of the high "civilized" life of the people.

The fate of our motherland depends upon whether the whole nation can put away the high standard of living and practise the lowly living of Christ. The Lord Christ had the great mission of saving mankind. That is why he was able to live a lowly life. Only those who have the highest mission are able to achieve lowly living. Luther said at the beginning of "Freedom of Christians": "Christ is not under anybody but at the same time He is a servant of all things and under them." We Christians, remembering the meaning of Lord Christ's birth, should try to live bravely, bearing the highest mission and contented with lowly living.

Those who have the mission of the Cross are the only ones who live the life of the Cross.

ARTICLES FROM THE "KIRISUTOKYO SEKAI"

Translation by WILLIAM WOODARD

Where is the World going?

As we welcome the New Year of 2601 we are starting out on a new journey and must consider at the outset: "What is the condition of the world which lies before us prostrate? In what direction is it going?"

The world is in an age of confusion. Why did it become this way? The negative unity of the feudal age was broken and a period of individualistic competition developed. Temporarily a certain degree of unity was then maintained by the capitalism of England, America and France. However, Germany, Italy, Russia and other countries did not assent to it, and now, overthrowing the old order centering in England, America and France, they are intent on building on the basis of a new structure a world in which they

* Organ of the Kumiai Christian Church (Congregational).

will have authority. This is the situation of the world today.

I have recently read an account which caricatured how the English take possession of the best places everywhere and do not surrender any concession to the people of other countries. According to the story, a Russian atheist spoke thus. "I do not believe in heaven nor long for heaven. If you ask why, it is because even if there were a heaven, the English would get there first and take all the best places while we other people would not share in their good fortune."

The English alone monopolize the concessions of the world and do not pass them over to other people who come after.

It is unfair to say, if you want them come and take them by free competition, because "free competition" is based upon the capitalistic money-power principle. And to date no one has been able to defeat the English. The more people compete the more they suffer. Hence Germany rose and intends to overcome England by military force and controlled economy, i.e. totalitarianism. This plan somehow or other seems to be successful.

The New Year newspapers all seemed to be optimistic. They predicted that the war will end during 1941 and under the leadership of Germany and Italy the new order of Europe will be established. We also believe without doubt in a German-Italian victory. But our concern is with the situation after the war.

From our point of view we wonder if even after the war ends the adjustment will not be difficult. France suddenly surrendered. But I cannot think that the French will let matters stay that way. At the same time as they compromise with Germany they will plan for the revival of their national strength and look for a chance for revenge. And how much greater will be England's spirit of revenge!

At the moment the spirit of revenge seems to be prevalent. You can understand by reading Hitler's words what a fearful thing revenge is. If you read the words of the European statesmen of today they sound exactly like the words of the Bedouins of the Old Testament. (There follows two quotations, Lamech's boast and a passage from the Richard the Third.) Even if the war ends, as long as the spirit of revenge continues fearful fighting will exist.

Of course in this human world there is a limit to all things, so the spirit of revenge also has limits. But if the Europeans continue as they are now, then war begets war, hatred makes more hatred, and confusion becomes more confounded.

In comparison with this the Oriental situation is still fluid. In other words the Japanese statesmen do not have that much spirit of revenge. Such statements as that of Prince Konoye are mild. However, the intelligentsia

of China are making continued agitation. An understanding with them presents great difficulty. Recently also in Japan there has appeared danger of an outbreak of a Japanese-American war. Our foreign minister, Mr. Matsuoka has said that if there is a Japanese-American war it will lead to the destruction of humanity, and it seems that he does not have confidence that he can avert it.

Considering this, even though a group of military experts have great optimism there remains much anxiety. However, now we are on the road to war. We are a member of the German-Italian Axis. This is no time for anxiety. Our position now is that we must overcome everything.

War is the way of destruction. Construction cannot be accomplished by war, i.e. force. Yet destruction that does not contain construction is not honorable. Destruction has in itself the seeds of more destruction. Even though Germany is able to destroy England by force, if she does not have constructive ability, that work itself will be cancelled by another destructive power. Fortunately, in addition to physical force Germany has totalitarianism. Therefore if totalitarianism is planted after democracy, construction will be possible. To believe this is one point of view.

Truly totalitarian economics and politics, in comparison with democracy and liberalism is a considerable scientific advance. But if totalitarianism is simply racialism and physical force, how can we suppose it can save this spiritually impaired world? Today's problem arises from politics and economics but there is no solution unless spiritual questions are made fundamental.

—Rev. K. Yamaguchi. January 9th.

Reflections at the beginning of the new year on the after effects of political chaos

Certain Chinese philosophers taught that world order and confusion, like the seasons of the year, come in recurring cycles. In Persian religion the universe is thought to be governed by two fundamental principles: the god of light and the god of darkness. When the god of light prevails there is orderly rule. When the god of darkness prevails there is confusion.

We, who believe in God, recognize the reality of evil. We perceive clearly division and turmoil. Still we believe that it is God's will that there be unity rather than division, order than confusion, peace than war and that step by step He is leading mankind from the midst of turmoil to a better and higher human society.

In the history of our country there was probably no time so confused as at the end of the Ashikaga era. Furthermore, out of the great confusion after the time of Ojin there arose through the Shoguns Oda, Toyotomi and Tokugawa, such a splendid state as had not existed in the country before. Then

In the decline of the Tokugawa age, along with foreign pressure, there was great internal unrest and from this was born the new brilliant age of Meiji.

Two thousand years ago around the Mediterranean basin there were many large and small independent countries in a state of strife. But Rome appeared in the lead, conquered these and established a new order called the Roman Empire. By its government and its army a fine net-work of roads was developed, from the land and sea pirates were driven, communications were opened, commercial prosperity arose, culture was encouraged and a truly brilliant era appeared.

At this time Jesus appeared in the world. Politically a new empire had arisen but spiritually the world was in a state of confusion. In the outlying districts the former conditions prevailed but in the central cities such as Rome, Corinth, Ephesus, Antioch, Alexandria, the spiritual world was in extreme chaos. In the various countries each had its own national god and according to that god's command had followed various customs and obeyed various rules. But these lost their authority and the laws and customs were no longer followed. The religions of the East and West became mixed and an assortment of private religions began to appear. Therefore the religious and moral world was in great confusion.

It was at such a time that the spirit of Christ began to be proclaimed. Spreading to various classes of society it began to unify and guide the spiritual world. Then, as one might have expected, after four or five hundred years as the beginning of the decline and fall of the Roman Empire set in, Christianity supported in its place a New Order, a new structure.

Thus even though the world should enter upon a so-called Dark Age, from its midst there should surely begin to shine a light, a new order will develop, a new structure will be organized and a new radiant age appear. So we Christians more than other people in the world ought to recognize light in the darkness, see the new order in the midst of chaos and a bright future from the national suffering. Especially, if we desire a change, the *self* must first change. It is not the way of Christians to call for a change in this world while the self is in the same old state. We must first develop a new order, a new structure within the self.

—Rev. Mr. Imaizumi. January 1st.

The New Denominational Structure

The reorganization of the Christian church is a natural accompaniment of the reorganization of the national life. Hence, church union is a normal development. The Showa Restoration calls for even greater changes than did the Meiji Restoration.

Very great changes are taking place. Some unrest can not be avoided.

The people must understand the national objective and a courageous spirit must be nourished. For the elevation of the national spirit the development of religious faith is essential.

Christian activity at this time of crisis is especially significant. Hence, it is unfortunate that the church world seems to be rather static. On the one hand, of course, this is the influence of the emergency and the general situation but on the other hand, since the church union question has suddenly arisen, while it does not mean that everything must be regarded provisionally, still it must be that the churches are unable to concentrate and so delay plans until all can work together. Thus the entire church, being unable to promote evangelism, has come to a point of stagnation just as we are passing through this important period. We must solve all the pending questions quickly and plan for the spread of the central message.

In whatever form church union is brought about, in order that our church with its historic tradition may contribute some thing to the Union Church, we must make adequate preparations by setting in order our organization and work for the development of the churches. Because from the beginning we have held fast to the policy of financial independence even in this period of change the economic effect on the denomination is trifling. The unprecedented spirit indicated by the offering at the recent General Council shows how the latent power developing during these years puts renewed vitality into the church world, which is inclined toward dullness, and brings about energizing power for the approaching Union Church.

We are rapidly getting toward the turning point of church reorganization and in order to find a way for most efficiently setting forth the Christian message the various denominations, through considerable preparation, i.e. by liquidating the things which require liquidation and solving the things which await solution, should face toward cooperation and be prepared for it at any moment. It was in order that we should feel responsibility for this that the church at the last General Council had as its motto "The Renovation of the Church" and approved a complete re-construction of the denominational structure.

—Rev. Akira Ebisawa. December 20th.

Book Reviews

Compiled by C. K. SANSBURY

THE RELIGIOUS PROSPECT by V. A. Demant. 25c pp. F. Muller Ltd. 8/6,
BEGIN HERE. by Dorothy Sayers. 160 pp. Gollancz. 6/.

THE IDEA OF A CHRISTIAN SOCIETY, by T. S. Eliot. 99 pp.
Faber and Faber. 5/-.

SPIRITUAL VALUES AND WORLD AFFAIRS, by Alfred Zimmern. 177 pp.
Oxford University Press. 7/6.

Totalitarianism versus democracy, the decay of liberalism, a new world-order—such are the forces and ideas affecting radically the life of this land and bringing revolutionary changes to the Christian movement in the Japanese Empire. They are the forces affecting most deeply the life of Europe and, indeed, of the whole world. And many Christians are bewildered, no less than other people. What, if anything, has Christianity to say? Where, if anywhere, lie its resources of creative strength and inspiration for the world now coming to birth?

These four books all bear on this theme. They all help to chart the ground for Christian thinking and to provide clues for our future guidance.

Demant's book is the most analytical and comprehensive. Its thought is based on two fundamental distinctions. The first is the classical distinction of Catholic philosophy between Being and Becoming, between Eternity and Time, between God the transcendent Creator and the change and flux of earthly life. The second is the distinction between 'dogma' and 'doctrine.' By the former Demant means the assumptions that the mind takes for granted as the very basis of its ideas and by the latter the more consciously held body of theories and opinions.

Demant then examines the philosophy of Liberalism and the various totalitarian philosophies—communist, fascist and national-socialist. The doctrines of Liberalism he sees to be four: (a) belief that there is an objective truth which can be reached and ought to be sought by eliminating bias and cultivating disinterestedness in its pursuit. Hence the insistence on freedom of speech and thought. (b) belief in a rightness which can ultimately be a ground of appeal from the self-interested desires of men and the conflicts they bring about. Thus it assumes the notion of absolute good and evil. (c) as a corollary, belief that there is a Natural Law, to which appeal can be made against the positive law of any particular state. "The law is above the State: the State is the embodiment and not the source of law." (d) belief in a certain universalism, belief, that is, in a certain relation of men with

each other *as men* and apart from their place in the social organism. Hence the conviction that human life cannot just be treated as subordinated to political ends.

The tragedy has been that Liberalism has divorced these *doctrines* from the only dogma that can sustain them—the Christian dogma of an eternal, transcendent Reality with which man has kinship as a child of God—and has tried to find an adequate ground for them within the changing processes of history. Thus defended, Demant claims, Liberalism is bound to collapse before the onslaughts of the totalitarian creeds. For obviously, if the individual, the nation and the state are all just parts of the pattern of history, the claims of the greater must prevail over those of the less.

Nevertheless, totalitarian philosophies, though successful against traditional Liberalism, are no more finally satisfactory than their victim. For they also isolate some element in the processes of history and give it an absolute value which it can never in reality possess.

Thus Demant prepares the ground for a compelling exposition of the Christian dogma of a God Who works in the historical order and yet stands above and beyond it, of an eternal Reality that transcends this earthly world of 'becoming.' In that faith alone can man find satisfaction for his innate longing for an 'absolute' on which to build his life—a longing which today tries to satisfy itself by devotion to the pseudo-absolutes of race or class or nation.

'The Religious Prospect' is not an easy book to read and the author too often uses the repellent jargon of sociological writers. But it is a book that fully deserves careful study and reflection.

Dorothy Sayers' 'Begin Here' might be described as 'Demant decanted'—or, rather diluted for everyman. Here is the vigorous and popular style of one of the leading English detective writers allied with wide knowledge and doughty Christian faith. The book was written after the outbreak of war and its purpose is twofold—to express the truth about our present troubles and to suggest some creative line of action along which it is possible to think and work for a reconstructed world. Her method in the first part is historical—and again we are led to see the central importance of the doctrine of man—and in the second part, practical. It is a boon to lend to the man in the street, who is bewildered by what is going on in the world around. It is a tonic and an inspiration.

T. S. Eliot's 'The Idea of a Christian Society' is a short essay, occupying only 65 pages. The rest of the book is made up of notes and a separate radio address. These notes run sometimes into a page or more and are as valuable as the essay. I would especially commend the one on pages 82-85 which trenchantly criticises 'Moral Rearmament.'

The starting-point of the essay is Eliot's belief that the culture of the

Western democracies is at present neutral. It has ceased over large areas of life to be positively Christian. It has not become positively anything else. But it cannot stand still. Either Western civilisation must evolve a way of life openly hostile to Christianity or it must develop into a Christian Society.

Eliot uses three working distinctions: the Christian State, the Christian Community, and the Community of Christians. By the first he means a State whose life is developed within a Christian framework. Not all its rulers need be practising Christians, but all should be conscious that the standards, assumptions and way of life of the State are Christian and not secular. Similarly, the Christian Community is the nation brought up in an environment of what may be called 'instinctive Christianity,' educated in a way designed to make people think in Christian categories, living its life in an atmosphere wherein religious and social behaviour form a natural whole. Then within that Christian Community there would be the Community of Christians, the 'Church within the Church,' the "consciously and thoughtfully practising Christians, especially those of intellectual and spiritual superiority."

The approach is thus contrary to that which has become traditional. Not first the conversion of the individual and then the leavening of society, but first the changing of the national environment and atmosphere, so that in it Christian faith can grow and develop. It is a line of approach being developed increasingly in group-evangelism in India and elsewhere and being forced to the attention of Christians by the realisation of how small is the area of life in modern society over which a Christian can exercise conscious control.

One's main criticism would concern his definition of the Community of Christians. While, no doubt, there would be a special place for 'those of intellectual and spiritual superiority,' it is surely the whole Body of Christ, 'the blessed company of all faithful people,' who should be the leaven keeping the lump Christian.

The last book on my list serves as a necessary complement to the others. It will help people to keep their feet on the ground in rebuilding Christendom and save them from well-meaning but unrealistic idealism. Sir Alfred Zimmern is a distinguished Christian leader in England and also an authority on international affairs. He desires above all to see those affairs influenced and transformed by 'spiritual values,' yet he is compelled to confess that it is open to doubt whether the direct influence of the churches on British foreign policy in the last twenty years has done more good than harm." And probably he would say the same of America. He gives two reasons for this failure. The first is ignorance, the readiness to pronounce on particular issues without understanding all the intertwined and complex

factors involved. The second is the tendency of much recent Christian thought, especially of a liberal type, to invest with the sanctity of the Kingdom of God something which is really a piece of political machinery or a specific international policy. He instances the extravagant hopes centered on the League of Nations. And he would similarly instance, I think, the semi-religious character given to the isolationist pacifism of some American religious circles. His book is a plea for realistic thinking without sentimentality and also for a more definite Christian stand on such long-term international questions as the colour-bar. A book as refreshing and stimulating as an early-morning cold shower!

—C.K.S.

JAPAN'S CONTINENTAL ADVENTURE, by Ching-Chu Wang. Allen and Unwin. 7/6.

This book is not an unfair presentation of the case from the Chinese point of view; but Mr. Ching-Chun Wang would have been wiser to omit the preface. In that, he presents us with a number of 'ifs and ands' of very doubtful validity. Thus, he says that "the fuse leading to the present disastrous explosion in Europe was set at Munich, and the road to Munich was begun at Manchuria." If any "fuse was set," it was in 1923 when the League of Nations failed to curb Italy's action against Greece. But if we are going in for suppositions, I prefer the one that there would have been no China or European war had the League never existed at all. For in that case the nations would not have lived in a fool's Paradise and would have taken care that they had the means to defend their interests. That the author is not unaware of this aspect of the case is shown by what he writes on page 103, when he says that "the Great War has swung the pendulum of Western mentality so far to the Pacifist side," etc.

The book itself is a reprint of a number of articles appearing at different times and, perhaps unavoidably, contains many repetitions. He explains rightly the cause of the outbreak of the original Manchurian incident. But he does not mention the fact that the Japanese Government at that time was pursuing a policy of friendliness towards China and that the imperious resolution of the League Council of October 24, 1931, cut the ground from under Baron Shidehara's feet and brought him down. The path of wisdom lay in negotiating with Japan while the Baron was in power.

But leaving the subject of Manchuria, I must point out an error called "Fact I" on page 32 and repeated later. There it is stated that early in 1906 "Great Britain and the United States . . . jointly offered Japan the Knox Neutralization Scheme" for Manchuria. The "fact" is that Sir Edward Grey refused to have anything to do with Philander Knox's scheme, because

he considered it unfair on Japan, who had just won a gruelling war against Russia on account of Manchuria.

We must be grateful to Mr. Ching-Chun Wang for not repeating the myth, invented by Left-Wing partisans in England and widely believed in the United States, that the American Government were ready to take action against Japan in 1932 had not the British Government refused to cooperate. On page 73 the author states that the League had lost its trump-card by the declaration against economic sanctions made by some American leaders.

The chapter on the sale of the Chinese Eastern Railway is particularly valuable, since the writer has first-hand knowledge of his subject and clearly brings out the strategic and political importance of a railway which has played a great part in the history of the Far East.

The author does well to bring out the differences between Japan's new Asiatic policy and the Monroe Doctrine . . . None the less, there are other weighty considerations deserving of attention.

In the first place, it will be noticed that the whole outlook of the book is legalistic and, as M. Cambon pointed out in his precious little volume on diplomacy, the legalistic approach to the conduct of affairs is, of all, the most disastrous. For diplomacy is essentially a political and not a legal game. Success depends on taking into consideration all the factors, of which the legal ones are often the least important. Take the chapter on extra-territoriality, for instance. Here we are told that it is outrageous that British subjects in China should not be subject to Chinese Courts, while Chinese in Great Britain are subject to British Courts. This may be legal and logical, but it is none the less great nonsense, as anyone who knows anything of Chinese Courts and prisons can testify. Let the Chinese do as the despised Japanese did—put their administration of justice in order before they claim jurisdiction over us. The same legal outlook is found on page 26 in the sentence: "While admitting that the population problem confronting Japan is a serious one, we must say that it is entirely a domestic question." Could anything be more unreal?

One other consideration. The author is naturally concerned to show us that our material interests would greatly benefit by a Chinese victory. While it is pretty clear that our interests will not be enhanced by the establishment of Japan's New Order, the history of the ten years preceding the Manchurian incident affords little hope that they would fare better under a victorious China. Those ten years saw a succession of wholly unwarrantable boycotts and political strikes directed against ourselves, and it was not until the Chinese had the Japanese on their backs that they became so sweet and reasonable.

A PIONEER DOCTOR IN OLD JAPAN, The Story of John C. Berry, M.D. By Kathrine Fiske Berry. (Fleming H. Revell, New York. Price \$2.50)

A doctor's daughter has produced a charming and personality intimate account of the lifework of her father in this volume. What gives the volume its especial value is the fact that that doctor-father served ably in Japan during part of the great period of modern Japanese history after the Meiji Restoration, and before the currents leading to the Showa Recession had set in. Reaching Japan in 1872, just one year before Maclay, Harris, Soper, Davison, and Correll began Methodist work in the Island Kingdom, Dr. Berry naturally had connection with many of the "firsts" in Japan's development, so this lovely personal volume becomes an illuminating sidelight upon the history of those early days. Returning to the United States in 1893, Dr. Berry was kept in his homeland by the tide of anti-foreign spirit which surged up in the middle and late nineties. His absence from Japan in that difficult period robs us of a guide which the modern missionary might otherwise have had in facing this present return of bitter anti-foreign sentiment. But perhaps that very absence resulted in an even more wonderful experience upon his visit to Japan, late in life; the reception accorded him by the past masters of the world in the art of the expression of gratitude.

It is a matter for thankfulness that the author has chosen not the historical presentation of her father's life, but has given us a series of sketches, in which humor, pathos, suffering, and joy are combined, all with the vivid interest on a B(orn) I(n) J(apan) going back to those early memories. It is eminently readable, in small doses or large, and like a Japanese painting delicately, hints at rather than tediously portrays the problems and experiences of the early missionary home.

By the very scarcity of those errors which mark many of the volumes on the Orient written by Occidentals—and which sadly discredit the writings in the eyes of the Oriental—this volume indicates again the scrupulous care which must be exercised in writing of a foreign land. Yet even in this manifestly carefully written work slight errors obtrude: such as the characters translated "Abundant Life" on the dedication page; the crediting of the Tokugawa Shogun with the "sacrifice" of surrendering his power to the Meiji Emperor, whereas the Shogun was defeated on July 4, 1868, by a combination of other great feudal lords, and *their* resignation of power in 1869 was the great sacrifice to unite Japan. Again (page 33), the first Tokugawa Shogun, Iyeyasu did not expell all foreigners, but rather was it the third Tokugawa, Iyemitsu.

But these are, if anything, defects which serve to heighten the inherent value and charm of this volume of missionary biography. The format is good, the historical summary of the doctor's life, in the appendix, useful,

and the black-and-white sketches in Japanese style lend much interest to the volume.

Reprinted from *The Christian Advocate*.

DR. MASAHISA UEMURA, A CHRISTIAN LEADER, by *Katsuhisa Aoyoshi*.
Agents, Kyo Bun Kwan and Maruzen & Co., Ltd., Tokyo. 271 pp. ¥4.00.

This book, just off the press in January, is a biography of Rev. Masahisa Uemura, D.D., famous minister of the Nihon Kirisuto Kyokwai (Church of Christ in Japan). Although the author, Katsuhisa Aoyoshi, has written a detailed biography of Dr. Uemura in Japanese, this book is no translation, but was written in English for English-speaking people. Therefore it is valuable as a means of opening a door into an understanding of Dr. Uemura's character and work for those to whom the larger Japanese volume is a sealed book. Dr. Uemura's sermons, articles, and so forth were collected and published in an impressive series a few years ago, but are not available in English. The fact that this English biography contains many and lengthy direct quotations from Dr. Uemura's writings adds to its significance for the non-Japanese reader. This book is important not merely for the friends of Dr. Uemura and people with special interest in the Nihon Kirisuto Kyokwai, but also for all students of the history of the Christian Movement in Japan, since Dr. Uemura's life was very closely associated with its founding and development.

The main events in Dr. Uemura's life are presented briefly:—His birth in 1857 of samurai parents; his childhood in great poverty because of the sudden change in worldly circumstances the Restoration brought to samurai; his attendance at the English school, conducted by missionaries in Yokohama, which led to his conversion to Christianity; his career as a minister—pastor of the prominent Fujimi Cho, Tokyo, Church, editor of a religious weekly, president of a theological seminary, evangelistic preacher throughout the Japanese Empire, organizer and leader in his denomination; his sudden death in Tokyo in 1925. The reader can not help but be impressed by the versatility and the greatness of the man, able to turn his head and hand to many activities at the same time, with practical skill and yet always with a certain degree of profundity in plan and thought.

Two of Dr. Uemura's most outstanding characteristics are clearly apparent in the record of his life, his "rugged honesty" and his pugnacity. The former led to a "brutal frankness" sometimes, the author says, and one is a little startled at the completely unreserved public criticism of some of his contemporaries in certain quoted sentences of Dr. Uemura. But that same honesty is revealed, also in a fine sincerity in thought and act, which wins the reader's deep respect.

In feudal Japan the samurai was primarily a fighter; hence the samurai's son, Uemura, had a fighting spirit. Once in Nagoya with fists he fought against some Buddhist zealots, who attempted to interfere with a Christian meeting; another time with words he attacked the teachings of Buddhist priests with a forthrightness that sounds strange in these days of more courteous mutual religious toleration. Pugnacity, as well as the seriousness of firm religious conviction, characterized Dr. Uemura's controversy in 1901 with Dr. Danjo Ebina over the doctrine of the Incarnation, to which the author gives a rather surprising amount of space. This fighting spirit added to Dr. Uemura's intensity in evangelism, for he felt himself to be fighting the Devil to win men for Christ. One can understand why Marquis Okuma should have said, "Mr. Uemura does not look like a Christian, he looks more like a general" and why Takeshi Inukai (later Premier) remarked concerning Dr. Uemura, "These Christian leaders all look like mollicoddles except that preacher. I like him. He has a face saying something like this, 'By all means I will win'."

These two characteristics of frank honesty and pugnacity were easily noted by those who met Dr. Uemura, but this biography brings out two other characteristics, which are less well known. Dr. Uemura had a kind heart, which he showed to people in need, even though sometimes his expression of his thoughtful kindness was a bit brusque. His students and parishioners knew his kindness and were devoted to him. Dr. Uemura, also, had a real personal humility, which is revealed impressively in quotations from some of his letters to members of his family. This is another evidence of his deeply spiritual nature.

Some of the most interesting parts of the book are quotations which express Dr. Uemura's attitude to many questions of considerable contemporary importance. He had very positive opinions about Church union, creeds and Church-Mission relationships. In the days of the beginning of the Christian Movement he used his influence in support of one Christian Church for Japan, with a vital, but brief, creed. All his life he advocated the principle of the independence of the Japanese Church, with freedom from foreign financial aid. He supported the annexation of Korea by Japan, but expressed fearlessly his disapproval of cases where he thought Koreans were being treated unfairly by officials. He once wrote a very keen analysis of missionary attitudes in Korea; there may be difference of opinion as to the accuracy of its deductions, but it is noteworthy in its anticipation of problems, which in later days have perplexed the missionaries in that country. Dr. Uemura was very loyal in support of his country's foreign wars, but he was a thoughtful patriot, criticizing frankly the pride and other sins which the conflicts produced in his countrymen. He supported democracy and soon after the conclusion of the First European War wrote of his country, "There are

many already who curse democracy, advocating a bigoted nationalism, as against international cooperation. As the storm-clouds betokening a struggle in the realm of ideas are gathering, we shall have to make many sacrifices if the problems are to be settled aright."

This review should not end without a reference to three noble Japanese women who appear in this biography of Dr. Uemura—his strongly courageous mother; his intellectual, gentle, but very capable, wife; his sweet-spirited daughter, whose triumphant Christian death in a New York hospital, far from home and family, is touchingly described. Against the background of Dr. Uemura's relationship to these three women one sees the gentleness in the strength of this knight of Christ.

—Howard D. Hannaford.

THE LIFE OF MOTOZO AKAZAWA, by Percy Price, 140 pp. Kyo Bun Kwan, ¥2.00.

Last year there appeared under the joint impression of The Christian Literature Society of Japan and of the Committee on Missionary Education of the United Church of Canada an English biography by Rev. Percy Price of the late Motozo Akazawa, Bishop of the Japan Methodist Church. To this little paper-bound volume Toyochiko Kagawa contributed a touching Introduction. "Motozo Akazawa" he wrote, "lived as a man who sought for and obtained a pure heart."

The volume is richly illustrated with pictures from the life and environment of its subject. It is natural that the biographer should emphasize the birth and boyhood of Akazawa in the home of a respectable family of saké brewers, for therein lies much by which we are enabled to understand the later life of this man, and in his life story lies also the reason for publishing this book as a missionary tract. Motozo Akazawa was not only the son of a saké distiller, but at twenty-one he left Japan for Hawaii to open new markets for the sale and popularization of Japan's favorite liquor. His eventual emancipation from that tradition is but another episode in the glorious story of Christian enlightenment in human lives. He was converted under the leadership of a Methodist minister in Honolulu and set out to prepare himself for the ministry.

That Motozo Akazawa was a rare combination of both moral and spiritual strength and administrative ability is clear from his record as Christian pastor and bishop of his church. Not all who knew him, however, were aware of the highly mystical side of his nature. The picture which biographer Price gives of Akazawa's heavenly visions and even of his conversations with his Lord, all leading to dynamic decisions either in his own per-

sonal life or in relation to the church, will surely be a lasting part of Japan's Christian history.

The delineation of Akazawa's filial love for and loyalty to his mother also contributes much to the book and to the reader's enhanced esteem for both mother and son. Through the son's persistent care and guidance the mother became a noble Christian. It was the same with many who knew Akazawa. He was not a great scholar, though his intellectual acumen is evidenced in his sermons and writings. He was essentially, however, a lovable character, concerned mightily with the Gospel of Christian evangelism. Price's words of appraisal are well taken: "He gave one the impression of seeking the mind of Christ . . . He went to the heart of matters but his judgments were always tempered with mercy."

Bishop Akazawa often in conversation and also in his sermons would cry out rhetorically, "Where is Christianity going?" and then proceed to answer his own question. Those who have been following recent developments within the Japan Methodist Church, as indeed in other churches in Japan and in the church union movement now coming to realization, will find much of significance in this volume; and nothing more important than Akazawa's intimate relations with the present Bishop Yoshimune Abe and his evident expectation that his mantle of leadership would fall upon this younger man who was so closely associated with him.

—T. T. Brumbaugh.

KIRISHITAN BUNKO (A Manual of Books and Documents on the Early Christian Missions in Japan), by Johannes Laures, S. J. Sophia University. 344 pp. with Index. ¥16.00.

As the title indicates, this volume is a "bibliography of documents (books, articles, manuscripts) relating to Christian Missions in Japan from their beginnings to the first years after the reopening of Japan to foreign intercourse." However, it includes only the documents actually in Japan, and with special reference to the Sophia University Collection.

Of the 857 items listed, 46 are mentioned as "works of the Ancient Japanese Mission Press," largely from "The Jesuit Mission Press" of which Sir Ernest Satow Mason wrote in 1833. Items Nos. 47-766, are "European Works on the Early Missions in Japan to be found in the various Libraries in this country." Nos. 767-797 are "Periodicals." Nos. 798-851 are publications of the period 1830—and "Additional Works," an evidence that this list does not include all of the documents in Japan, as the author also elsewhere states.

Interesting discussions are to be found in the Introductions to part I (Ancient Japanese Mission Press) and to part III, the Restoration Period.

One is impressed with the labor which has gone into this compilation, in addition to that of the nine years of assembling the Sophia Collection. Due acknowledgement is given by the author to other students of this literature and of the Libraries where most of the documents are kept.

—C. P. G.

(Reprinted from the Kyo Bun Kwan Intelligencer).

A COLLECTION OF JAPANESE PROVERBS AND SAYINGS, by H. Mizukami
pp. 420 with Index. ¥4.00.

Doubtless this is the most complete collection of Japanese Proverbs yet assembled,—that is, in the English language. There are 1250, in all. Each is printed in Romaji (the style that one can read and understand) and in the original "kanji." Then follows the translation, and finally an explanation of its use or one or more English parallels.

Anyone interested in these condensations of wisdom for their own sakes or as a study in this succinct style of Japanese language will want this book. Others may be satisfied with Tourist Library No. 33 which contains a selection of 150 from Mr. Akiyama's "Japanese Proverbs and Proverbial Phrases." Some, like the reviewer, will want to own all three.

—C. P. G.

(Reprinted from the Kyo Bun Kwan Intelligencer).

A GLANCE AT RECENT CHRISTIAN PUBLICATIONS

by Fumio Uekuri.

The best seller at the moment is a translation of André Maurois "Tragedy in France." A short time ago the best sellers were Miss M. Ogawa's "Kojima no Haru" (Spring in the Islets) and Miss Y. Otake's "Byoin Sen" (The Red Cross Boat). The former relates the experiences of a lady doctor in searching for lepers on the small islands of the Inland Sea in order to persuade them to enter a Leper Hospital. She describes the beauties of nature there and contrasts these with the miseries of the lives affected by this dread disease,—a sort of commentary on the lines "Where all creation pleases and only man is vile." In the second, a Red Cross Nurse tells of caring for the wounded as they are returned to the homeland from a military hospital in China.

These three books are a reflection of one phase of the current mind, providing a strong stimulus and a real heart appeal as a foil to the strain under which we are living today. These are "true stories," the work of amateurs rather than the polished fiction of professional writers.

Of a more distinctly Christian nature some of the best sellers include: "Christy's Thirty Years in Mukden"—the translation of the biography of a medical missionary; "Letters of Dead German Students" a translation from the German of letters of students who died in the former world war; Professor Yanaihara's "Yo no Sonkei-suru Jinbutsu" (People Whom I Admire). These are character studies, among which are included Elijah, Dr. Nitobe and other men of faith.

There have been a number of publications attempting to link up Christian faith and traditions with those of the Japanese nation, but no outstanding contribution has yet been made along this line.

Among a few biographies of Christians, "Takumashiki Kensetsu," by M. Ishii, the life and work of Mr. T. Ishikawa, head of a ladies magazine, *Shufu-no-Tomo*, sold up to over ten thousand copies. It may be interesting to know that the largest ladies' magazine, with a circulation of more than a million copies a month, is published by a Christian.

In the field of theology, Barthianism is still quite active. Prof. E. Kan has published four books in this field within the year.

Professor S. Yamaya's "Commentary on Romans" was a noteworthy contribution, and was well received. Professor T. Yanaihara's "Iesuden Kowa" (Story of the Life of Jesus) and Professor T. Saito's "Eigo Sambika" (Thirty Three English Hymns) also met with a warm reception.

Within 1940 there appeared "History of Christianity in Japan", 5 Vols., and "History of Christianity in China", both by Prof. A. Hiyane, and Mr. Takemori's "Manshu Kirisutokyo Shiwa" (Historical stories of Christianity in Manchukuo). These reflect an interest of the times. In this connection attention may well be called to the report that the degree of Bungaku Hakase (Litt. D.) has been awarded to Mr. Saeki, the famous Nestorian scholar.

A New Testament Concordance by K. Kurosaki and a Catholic Dictionary—(4 Vols., Sophia University) are both the outcome of long and hard labor, but extensive sales testify to the appreciation of the public. Rev. M. Ohgimi's "New Testament Greek-Japanese Lexicon" is the result of nearly twenty-five years of labor and appeared when the author had reached the advanced age of ninety-five. It is the first book of its kind in Japanese.

In general we may say that books are selling well; also that translations from American, British and German are quite popular. Publishing is effected by current affairs, as for instance more books on Germany have appeared since the Japanese-German Alliance was formed and now already many books on America are appearing. But scholarly works are not greatly effected by the current trend and continue to be published and to meet with success.

It will readily be noted that in classifying these as "Christian" the word is used in no narrow sense.

The Missionary Mind

NIPPON CHRISTIANS, ATTENTION!

To the Editor:—

There is very greatly needed a gift from Japanese sources of a sum of One Hundred Thousand Yen for endowment of the Japan Bible Society (2 Ginza Yonchome, Kyobashi-ku, Tokyo). Last fall the Japan Bible Society was faced with the immediate necessity of obtaining self-support, and the Japanese members of the Board of Trustees proposed that if the America Bible Society (New York) would donate its handsome nine-storied building in Tokyo, and the British & Foreign Bible Society (London) would contribute Seventy-five Thousand Yen, the Japanese Christians would raise a sum of One Hundred Thousand Yen. This proposition was sent to both New York and London and received an immediate response.

At the Annual Meeting of the Board of Trustees of the Japan Bible Society (February 20 and 21) the word from the American Bible Society to deed over its property to the Japan Bible Society, and from the British and Foreign Bible Society to deposit their gift of Seventy-five Thousand Yen with the treasurer of the Japan Bible Society, was announced.

Unfortunately no plans were formulated by the Japanese members of the Board of Trustees to begin the raising of their pledge and promise. The writer is a member of this board and awaits the leadership of the Japanese members in the realizing of a promise and pledge given and accepted in honesty and good faith. Cannot now some rich Japanese come forward at this time and contribute this sum of money?

The Japan Christian Council has just sent a speaking commission of Japanese Christian leaders to America to talk on peace. Among the leaders are two members of the Board of Trustees of the Japan Bible Society; and one of the two was last fall the most earnest in making the proposal to raise the endowment in Japan. He was noticeably silent at the recent trustees meeting regarding raising the money.

In these times of international friction deeds count more than words. The raising of this endowment in Japan from Japanese sources will convince more people in America of the sincerity of Japanese intentions than any amount of public speaking in American churches. Let it be published in the religious press in America that the Japanese Christians have raised

One Hundred Thousand Yen for the endowment of the Japan Bible Society and immediately a spirit of goodwill and co-operation will be engendered.

Urging deeds rather than words to keep the Peace of the Pacific,

Respectfully yours,

Juso, Osaka, March 9.

John A. Foote.

ANNOUNCING NATIONALIZATION

To the Editor:—

Having spent thirty-five years in Japan and established here all my earthly connections, it seemed the logical thing to become a subject of this Nation, just as foreign-born persons who expect to reside permanently in the United States of America are naturalized.

In my case three chief reasons for this step are quite clear, beside the above statement. *First*, in my youth I criticised foreign residents in America who persisted in their European citizenship. It was inconsistent for me to follow their example. *Second*, the misunderstanding of Japan's position and problems and present aims, on the part of many Americans (due to failure to study the situation in its historical setting as well as to inaptness in apprehending another people's point-of-view), made it seem urgent for me, who could see the fairness of Japan's main position, to take my stand definitely by aligning myself with the Country of my adoption at this particular time. *Third*, the example of Jesus Christ was a convincing factor. It struck me with great force that His mission to humanity would have been incalculably hindered had He failed to become "naturalized" as a human-being.

For the above reasons, I made application to the Japanese Government in the spring of 1940, and the final official permit and subsequent formalities were completed in January, 1941—exactly thirty-six years after my first arrival in Japan.

Rather than assume a new Japanese name without special significance, I have been adopted into my wife's family, and so permitted to use the historically distinguished name *Hitotsuyanagi*, retaining my given name Merrell. In Japanese characters the name is written as follows:

一 柳 米 來 留

Since my own attitude toward old friends will not be changed by this new connection, I trust all old friends will still continue their fellowship.

—Merrell Hitotsuyanagi
(formerly Wm. Merrell Vorles)

News Notes

Compiled by THE EDITOR

CHRISTIAN LEADERS' PILGRIMAGE TO AMERICA. Following exchange of cablegrams and assurances that such a deputation would meet a similarly minded group of prominent Christian leaders of the United States, it was decided by the National Christian Council of Japan in mid-March to send a delegation of outstanding Japanese Church-men to America this Spring. The group was to have been headed by Rev. Hiroshi Tada, pastor of the Kochi Presbyterian Church. His death shortly before date of departure was a great shock and loss, and it was too late to arrange a substitution. Other members of the party are as follows: Dr. Toyohiko Kagawa; Bishop Yoshimune Abe of the Japan Methodist Church; Rev. Michio Kozaki, pastor of Reinanzaka Congregational Church; Mr. Tsunejiro Matsuyama, member of Parliament; Miss Michi Kawai, principal of Keisen Girls' School; Mr. Soichi Saito, General Secretary of the National Y.M.C.A.; Dr. William Axling, honorary secretary of the N. C. C.; Rev. K. Ogawa, Dr. Kagawa's secretary; and Mr. N. Matsuyama, secretary of the party. The majority of the party sailed on the Kamakura Maru on March 27th, Dr. Kagawa and Bishop Abe going on the Heian Maru, April 5th. The declared purpose of the deputation is to meet in prayer and conference with the American Christian leaders with respect to present day church and world conditions. It is presumed that the Japanese delegates will be absent from this country about three months. (JNW)

SYNTHETIC SAKÉ NOW READY AS SUBSTITUTE. The need for conserving rice and other ingredients of the time-honored Japanese beverage, *saké*, has led to the production of a new liquor made from sweet potatoes and other substitutes. It is said that the *saké* production amounted to 4,500,000 *koku* in 1936-7, that it was reduced by 13% by 1938-9, and by 48% by 1940-41. Now to provide for greater economy in foodstuffs, it is proposed to offer the new brew to those who must have their daily stimulants. (JT&A)

CHRISTIAN SCHOOLS BECOME INDEPENDENT BY APRIL FIRST. The efforts of Christian schools in Japan to achieve independence of foreign support and administration by April 1st has brought certain patterns of adjustment into such common use that they may be said to be general: (1) the raising of school fees to provide new revenue; (2) curtailing the budget in

established departments; (3) inauguration of new courses of instruction, and even of night schools; and (4) the enrolling of larger student bodies.

TWO SHINTO BODIES GET RECOGNITION. In keeping with the new Religious Organizations law which went into effect April 1st, two sects of religious Shinto have been given full recognition by the Education ministry. They are the Misogi and Kurozumi sects. Other sects have submitted their regulations and creeds to the Education for approval, but have not been informed of the outcome. (JT&A)

RUSCH FINDS NOVEL WAY OF SUPPORTING SEISENRYO. Taking advantage of the departure of so many Americans and Europeans from Tokyo and vicinity, the Brotherhood of St. Andrew set out to purchase and collect books, magazines and other salable things for the benefit of the magnificent camp Seisenryo in Nagano Camp which Mr. Paul Rusch and the Brotherhood have been for several years promoting as a leadership training institute. Placing these articles on sale at the St. Luke's Apartment building in Akasaka-ward, a fine profit is being made for the camp's benefit.

CALIFORNIA JAPANESE PROFESSOR LEAVES MONEY TO IMPERIAL UNIVERSITIES. The will of Professor Y. Kuno of the University of California, who died in February revealed, according to the Nichi-Nichi Shinbun, that grants of money had been made therein to several schools and universities in Japan, as follows: Tokyo and Kyoto Imperial universities—\$3,100 each; Nagoya Imperial university, Tokyo University of Literature and Science, Keio and Waseda universities, and the Hiroshima College of Literature and Science—\$2,000 each. All of these are in Dollar bonds, and with interest thereon converted into Yen, the income will be used largely for scholarships for needy students.

DECREASE IN TOKYO STORES. A decrease of 16,408 stores and shops and of 37,101 employees therein has been noted by the Kokumin newspaper in Police Board figures recently announced for 1939 and 1940.

CHINESE CATHOLIC PRIESTS VISIT TOKYO. A party of Chinese Catholic priests and professors from North China has been visiting in Tokyo this Spring. Chief among them were Peter Liu-futung, Peter Yu-shan and Pu-Chung-shu of Fujen University of Peking, and Professor C. Li and Prof. W. Chao of the Catholic Monastery of Peking.

SHINGON BUDDHIST FACTIONS UNITE. Eight factions of the Shingon sects which have operated as separate denominations in recent years, have decided to amalgamate, according to the Kokumin newspaper, and held reuniting exercises at the Daigo Temple in Kyoto early in March. The united order will embrace 12,000 branch temples throughout Japan; and is petition-

ing the Education ministry for recognition as a denomination under the Religious Organizations law. The new body will have under its supervision two famous universities, Koyasan in the Kwansai district and Taisho in Tokyo.

CRIME SUBSIDING IN TOKYO. The number of crimes in Metropolitan Police records has shown a marked decrease since the outbreak of the China affair, says the Nichi-Nichi Shimbun. The paper attributes this to better economic conditions and less unemployment than in earlier days. It is also reported that during 1941 more than One Million Yen in lost cash was reported to the Tokyo Police board.

BIOGRAPHY OF COUNT KANEKO TO BE PUBLISHED. A biography of Count Kentaro Kaneko, the only surviving member of the drafting committee of the Imperial Constitution, has been written by Professor S. Fujii of Waseda University and will be published soon, according to the Miyako newspaper.

ABORIGINES OF FORMOSA STILL VIOLENT. A group of Formosan aborigines who are commonly known as head-hunters ran amok one evening in March, killing two Japanese and one native and injuring three Japanese, it has been announced by the Taiwan Government-General. The massacre was a form of revenge for being removed from their homesteads to new farms at the request of the government. (JT&A)

TWO METHODIST SCHOOLS CHANGE NAMES. The two Methodist English Night schools, Palmore Institute and Palmore Women's English Institute, have recently been reorganized with Japanese Riji-kwai and administration. The Rev. G. Kubota has been elected principal of both schools in place of Dr. J. S. Oxford and Miss Charlie Holland respectively. The Boys' school is hereafter to be known as Seikei Gakuin, the girls as Keimei Jo Gakuin.

RICE RATIONING HAS COME. The issuing of rice rationing coupons for all who eat at public places has been announced for an early date. Also coupons for the purpose of rice by households have been issued. It remains to be seen whether this will afford a satisfactory distribution of the Japanese staff-of-life; but an effort is to be made in this direction.

MISSIONARY EXODUS CRITISIZED BY WRITER. Writing in the Hochi Shimbun, Mr. Jinzo Abe, secretary of the Army Press Section of the government, takes the missionaries severely to task for leaving Japan under present circumstances. A summary of his words were given in the Japan Times & Advertiser for March 17th as follows:—

"Several dozens of American missionaries have left Japan for America

just recently upon the receipt of the order of recall from their homeland, as has been reported in Japanese papers. . . . There is nothing strange about the issue of evacuation orders to its nationals abroad by a nation when it notes the approach of war crisis, but the evacuation of missionaries must be viewed in a different light, for they are the persons whose greatest task is to convey the teachings of Jesus Christ, whom they call the founder of the religion of the world and of all human beings, to all non-Christians in the length and breadth of the earth. . . .

"The missionary is the man whose noble duty is to propagate the gospel of Jehovah in Heaven to mankind. In other words, he is the propaganda agent of the love of Jehovah, the only and absolute God of the universe. He, therefore, is not allowed to discriminate against the people for whom he preaches the love of Jehovah. . . . Why do not these American missionaries stay here until the last moment? They must know that not a single Japanese Buddhist missionary has returned home from America yet.

"Whether they get money from America or not hereafter does not amount to much if the words, 'It is not I that lives, but Christ that lives in me' are still alive in their hearts. . . . Perhaps, their belief in God is not strong enough. That they hold thin belief in Jehovah and His Justice and Love means that they are not living the life of the sons of God. In other words, they have merely been living the life of ordinary men, that is, the life of American men. That is the reason why they hurry back home when they begin to note the approach of the crisis between Japan and America."

DANGER SEEN IN MARRYING CHINESE. Chugai Shogyo reports that inter-marriage of Japanese with Chinese in Japan's Asiatic expansion movement is roundly scored by Dr. Y. Furuya of the Welfare Ministry. The reason given is that the off-spring of such a union would eventually lose all Japanese traits. (JT&A)

AOYAMA GAKUIN OPENING NEW DEPARTMENTS. Aoyama Gakuin, Methodist college in Tokyo has applied to the Ministry of Education for permission to open a new economics department for furthering the study of new economic theories in line with the principles of the mutual prosperity sphere in Greater East Asia. The institution has also inaugurated night school departments in both academy and college. (JT&A)

ABOLISH GEISHA SYSTEM TO SOLVE HOUSING PROBLEM is the proposal of Mr. Hideyo Shimazaki as leader of a movement to this end. "If the Geisha business is abolished all *machiiai* establishments, many restaurants and apartment houses would become vacant and so available as respectable dwellings for people now suffering from lack of living space," insists the reformer. (JT&A)

FARM HELP DESERTING AGRICULTURE FOR FACTORY. A reader of the Hochi Shimbun recently contributed a letter suggesting that since "farms and fields are choked with weeds when left untilled because so many young men are deserting their villages "to seek more lucrative jobs in cities," the time has come for the enactment and enforcement of a national law preventing eldest sons from leaving the old homestead, says the writer.

LONG WAITING LINES DEPLORED. When confusion broke out in certain waiting lines for theatres in the Marunouchi district, Tokyo, in February, the police were called to restore order. This called attention to the estimated throng of upward of 100,000 people who thus form in lines for entertainment in down-town Tokyo, and raised the issue of line-forming in general, which is becoming a serious problem in these days of bread, butter, rice, and other shortages.

DOGS MUST NOT BE FED RICE. To help in the conservation of rice, the Tokyo police have proposed a substitute food made of wheat-flour, fish-bones and vegetables for all dogs in the city. No word has been received as to whether the dogs acceded to this "request." (JT&A)

MANY EUROPEAN REFUGEES IN KOBE AND YOKOHAMA. The establishment of committees for the relief of European refugees, both Jewish and non-Jewish, now in Japan has attracted considerable attention of late. Few were previously aware of the large number of these unfortunates now coming to Kobe, Yokohama and other ports and awaiting authorization and transportation to go to lands which will receive them. It was estimated there were more than 500 such homeless emigres in Kobe alone one day in February.

FOREIGN MINISTER MATSUOKA WRITES FORMER PASTOR. Not a month goes by, says the Japan Times & Advertiser, without Foreign Minister Yosuke Matsuoka writing to his friend and former pastor, Rev. S. Kawabe, now in Chisato, near Osaka. Rev. Kawabe befriended Mr. Matsuoka when he was a school boy in his teens in Oregon.

SIGNBOARDS IN ENGLISH DISAPPEARING. The spirit of the day dictates a "back to old Japan" atmosphere even on the famous Ginza street in Tokyo, where all signboards in English and other European lettering are fast disappearing. Along with the bright lights, we learn from Kakusei (Purity) magazine for February, cafes, night clubs and many other questionable forms of entertainment are also disappearing.

DEPARTMENT STORE GIVES EUGENICS ADVICE. The Matrimonial Information Bureau in the Mitsukoshi department store in Tokyo has launch-

ed a service of eugenics information for prospective brides and grooms in keeping with the government's population policy, says the Kokumin Shimbun.

GREEK ORTHODOX CHURCH SPLIT BY FACTIONS. The Christian News in recent issues has been informing the public of the progress of what threatens to be serious schism in the Greek Orthodox Church in Japan. It seems that when, in keeping with the spirit of times last summer, Archbishop Sergius resigned as a foreign administrator of the church, Prof. H. Iwasawa, a seminary graduate but unordained and for many years a teacher of ethics in the Military Staff College in Tokyo, was appointed with the approval of the Ministry of Education as head of the church. This proved unsatisfactory to a group of both clergy and laymen in the Cathedral Church in Kanda and in other churches throughout Japan who preferred a more orthodox leadership. Professor Iwasawa thought he could secure apostolic succession for the order by having two priests of his own choosing consecrated in Harbin where other bishops could be secured for the laying on of hands. But at present this move seems entirely anathema to those in charge of the church property and its theological school, and the future seems very much in uncertainty.

ELIMINATE PROSTITUTION TO BOOST POPULATION! At a time when increased population is desired and sterilization is encouraged to ensure healthy offspring, licensed and unlicensed prostitution should be wiped out completely from the country, says a writer in the Hochi Shimbun. "Mother's health cannot be protected sufficiently unless venereal diseases are stamped out, and with sterilization regulations still inadequate the Government should abolish prostitution once and for all," says the writer. (JT&A)

JAPAN YOUTH MISSION VISITS GERMANY. A Japan youth mission of six members is now in Germany to return the visit of the Hitler Jugend representatives who came to this country last Autumn and attended the ceremonies of the 2600th anniversary of Japan's foundation.

NEW LIFE OF ASIATICS TO BE STUDIED. An East Asia Legislation Research Laboratory and an Oriental Culture Research Laboratory are to be established in the near future at Waseda and Tokyo Imperial Universities respectively. They are planned to make extended research into the literature, laws, economics, agriculture, sciences and techniques of East Asiatic peoples.

PLENTY OF MONEY IN POSTAL SAVINGS. As of February 18th, postal savings totalled ¥7,632,000,000 in 13,000 post offices throughout Japan, accord-

ing to a report from the Savings bureau to the Lower House of Parliament recently. Postal Savings is a more common form of account in Japan than the use of banks.

FOREIGN LANGUAGE STUDENTS CAREFULLY WATCHED. The efforts of Japanese students to master English or other foreign languages are handicapped these days by over-zealous patriots, says Domei News-agency. Accordingly proposals are being made that the educational authorities keep close watch upon all such would be linguists to prevent espionage. (JT&A)

DORM FOR "NISEI" IN KOBE. A Kobe business man has made possible the erection in that city of a dormitory capable of accommodating 100 students of Japanese parents in the Philippine Islands, Thai, India, Malay, Singapore, Dutch East Indies, and Indo-China.

KONKO-KYO SECT FACING DISSOLUTION. Split into factions over the problem of whether its supreme leadership should be hereditary or elective and deeply involved with the government authorities in respect to creed and system of administration, it is reported that the Konko-kyo, sect of religious Shinto may soon be officially dissolved. It is said to have two million adherents.

CULTS EXPLOITING WAR BEREAVED TO BE DISSOLVED. Irregular religious cults taking advantage of the psychological situation created by war bereavement throughout the nation are being punished by the Police authorities, it is reported. In 1938, 38 religious groups of such character were investigated, 40 during 1939, and 50 or more during 1940. The dissolution of cults and sects found guilty of violation of the now well established religious organizations law is assured. (JT&A)

SODO SECT OF BUDDHISM HAVING TROUBLE. Internal troubles are reported from the Sodo sect of Zen Buddhism, centering in the investiture of a new superintendent of the order. The mediation of the Education ministry seems to have resulted in the choice of a leader entirely unsatisfactory to one large wing of the sect. (JT&A)

EMPIRE POPULATION NOW OVER HUNDRED MILLION. In the Census taken on October 1 of last year, it is now revealed, the population of the Japanese Empire was registered as 105,226,101. Of these, 73,114,303 are Japanese living in Japan-proper and other parts of the empire. The increase in five years was 6,269,000, a reduction in rate of growth over that of the period from 1930 to 1935, due to the China war. The population of Korea is given as 24,326,327.

STUDENT FRIENDSHIP FUND
of
UNION THEOLOGICAL SEMINARY IN NEW YORK CITY
OPEN TO THE NETHERLANDS EAST INDIES, BRITISH MALAYA, AND JAPAN

For the Seminary year 1942-43

Each year the students and faculty of Union Theological Seminary contribute to a Student Friendship Fund, for the purpose of bringing a student from another land for study and further preparation at the Seminary with the understanding that this student will return for work in his home land at the conclusion of his study. For the Seminary year September 23, 1942 to May 18, 1943, this Fellowship is open to the various countries, and \$1,000 will be made available to the person selected. Minimum student expenses for the academic year are estimated at from \$600 to \$700 including tuition and room (\$250), and food (\$215).

Candidates must be graduates of a college or university whose degree is recognized as the equivalent of Columbia University's B.A. It is preferable (though not essential) that they should also have had a seminary course in theology in addition to their college training. They must have had experience for a number of years after graduation from seminary (or university) in some form of full-time Christian work.

In order to meet the second object of the Student Friendship Fund, the appointee should be of a congenial disposition and fraternal nature, eager to meet new friends and share points of view. A happy year in the Seminary will be dependent on his ability to enter into friendships. A good command of the English language is imperative, not only for the sake of ease in conversation and scholastic work, but also in order that he may make addresses to small groups if occasion offers.

Application for this appointment should be addressed to the Registrar, Union Theological Seminary, 3041 Broadway, New York. They should be mailed so as to be in his hands by January 1, 1942. Each application should include full information as to age, university training (including official lists of grades received), seminary training (if any), experience in Christian work, purpose, and health. Each application should also be accompanied by a recent photograph, and by several statements from officials (e.g., of the Mission Board, Church, or the institution of present employment), giving judgments concerning the applicant's ability, attainments, future promise, and suitability for his appointment. **APPLICATIONS MUST BE IN NEW YORK BY JANUARY 1, 1942.**

Personals

ARRIVALS

STOWE, Miss Grace Stowe(ABCFM), for more than thirty years connected with the Kobe Jo Gakuin (College) returned from furlough in the United States on March 20th aboard the President Cleveland. The permission of the American State department to return to this country was the first such granted to a woman missionary in several months.

TOPPING, Rev. and Mrs. Henry Topping (ABFMS-retired), returned to Japan from the Philippines aboard the Nitta Maru March 19th, accompanied by their daughter Miss Helen Topping. They are living at the Fellowship House, 475 2-chome, Kamikitazawa, Setagaya-ku, Tokyo.

DEPARTURES, RETIREMENTS AND WITHDRAWALS

ADERHOLT, Miss Virginia Aderholt (ULC) of Kumamoto Jo Gakuin, sailed from Yokohama on the "Nitta Maru" March 20th.

AINSWORTH, Rev. and Mrs. F. Ainsworth (UCC) of Matsumoto sailed from Yokohama by the "President Coolidge" on March 1.

ALEXANDER. Mrs. R. P. Alexander (MEFB-retired), of Tokyo, sailed for the United States from Yokohama aboard the "Tatsuta Maru" March 6.

ALBRIGHT. Rev. L. S. Albright (UCC) of Kwansei Gakuin, Nishinomiya, sailed from Kobe by the "Hie Maru" on March 12 on overdue furlough.

ALSDORF, Rev. and Mrs. Howard Alsdorf (ULCA) of Osaka, have been assigned to service in India and departed on the "President Grant" March 26th.

ARCHER, Deaconess Anne L. Archer (MSCC-retired), left Japan on the "Hikawa Maru" on April 17th for residence in Toronto, Canada. She had been in Japan 42 years.

BACH, Rev. and Mrs. D. G. Bach of Kumamoto (ULC), have returned to America, Mrs. Bach on the "Kamakura Maru", sailing from Kobe March 26th, Mr. Bach on the "President Coolidge" April 26th.

BAILEY, Miss Barbara May Bailey (MEFB) of Aoyama Gakuin, Tokyo, sailed for her home in Lowell, Indiana, on the "Kamakura Maru" March 27th.

BALDWIN, Miss Jane D. Baldwin (ABCFM) retired recently after 43 years of service in the South Seas, the past 30 years without furlough. She sailed for America aboard the "Tatsuta Maru" March 6th.

BARNARD. Mrs. C. E. Barnard (PN) of Matsuyama, sailed with her children from Kobe by the "Kamakura Maru" on January 21.

BARTH. The Rev. and Mrs. N. H. Barth (AG) of Yokohama, sailed for the United States on the "Nitta Maru" March 20th.

BAUERNFEIND. Miss Susan Bauernfeind (IC), after 42 years of service in Japan has returned to U.S.A., sailing from Yokohama by the "Kamakura

- Maru" March 27. Her address will be: c/o Mr. Samuel Messerschmidt, R. D. Madison, Wisconsin.
- BELKNAP, Miss Anne Belknap (ABCFM), term teacher of Kobe College, returned to America on the "Tatsuta Maru," March 6. Her address is Webster Groves, Mo.
- BENNINGHOFF, Rev. H. B. Benninghoff (ABF), sailed from Yokohama by the "Kamakura Maru" on March 27.
- BENSON, Mr. and Mrs. Harry F. Benson (SDA), of the San-iku Gakuin in Chiba Prefecture, have been transferred for further services to Penang in the Malay Peninsula, and left Japan by the "President Cleveland" March 20th, for their new post.
- BERGENER, Miss Selma R. Bergener (ULC), of Tokyo Women's Christian College, returned to the United States on the "Nitta Maru" sailing from Yokohama March 20th.
- BOGARD, Miss Frances B. Bogard (RCA) of Yokohama, returned to the United States aboard the "President Pierce" March 15th.
- BOVENKERK, Mrs. Henry G. Bovenkerk (PN) of Tsu, sailed with her children from Kobe by the "Kamakura Maru" on January 21.
- BRIDGES, Miss Althea Bridges (IND), who has been a teacher for more than 20 years in Tokyo, sailed for the United States on board the "Kano Maru" March 7. Her address in the United States will be 112 Large Ave., Hillsdale, New Jersey.
- BROWN, Rev. and Mrs. William Brown (PS), sailed on March 14th aboard the "Kano Maru" for the United States.
- BRUMBAUGH, Mrs. T. T. Brumbaugh (MEFB) and daughter Barbara of Tokyo, sailed from Yokohama on the "Nitta Maru" March 20th. They may be reached at 312 E. 5th St., Greenville, Ohio.
- BRYAN, Rev. and Mrs. Harry H. Bryan (PS) and family, returned to their home in the United States aboard the "Tatsuta Maru" leaving Kobe March 4th.
- BUCKLAND, Miss Ruth Buckland (PS) of Tokushima, left Kobe for the United States aboard the "Tatsuta Maru" from Kobe, March 4th.
- CANZONERI, Mr. and Mrs. Vincent Canzoneri (PE) of St. Paul's University, Tokyo, left for America on March 15.
- CARROLL, Miss Sallie Carroll (MES) of Oita, returned to her home in Rocky Mount, Va., by the "President Taft," sailing March 25th from Kobe.
- CARY, Mrs. Frank Cary (ABCFM) departed recently for the United States.
- CHAPMAN, Mrs. Gordon K. Chapman (PN) of Kobe, sailed with her children by the "Yawata Maru" on February 4.
- CHAPMAN, Rev. J. J. Chapman (PE) of Kyoto, sailed from Yokohama by the "Hikawa Maru" on February 13.

- CHAPPELL, Miss Mary Chappell (IND), of the foreign teaching staff of Tsuda College, in Tokyo, sailed April 17th on the "Hikawa Maru" for Canada.
- CHASE, Miss Laura Chase (MEFB) of Fukuoka Jo Gakko, sailed from Kobe on the "President Taft" March 26th. She may be addressed at 14 Lincoln Street, Holyoke, Mass.
- CHENEY, Miss Alice Cheney (MEFB) of Aoyama Gakuin, Tokyo, sailed from Yokohama on the "Kamakura Maru," March 27th. She may be addressed at 3433 St. Paul Ave., Minneapolis, Minn.
- CLAPP, Miss Francis Clapp (ABCFM), a teacher at Doshisha University, is returning in April to her home in the United States.
- CLARK, Mrs. E. M. Clark (PN) of Kobe, returned to the United States, sailing on "Kamakura Maru" March 27th.
- COBB, Rev. and Mrs. E. S. Cobb (ABCFM) of Doshisha University, Kyoto, have returned to the United States.
- COBB, Rev. and Mrs. John B. Cobb (MES), left Japan on the "Kamakura Maru", March 27th, for the United States. Their home address is Newnan, Georgia.
- COLE, Mr. H. W. Cole (Ind) of Osaka, sailed for the U.S.A, on the "Kamakura Maru" March 27th.
- COOK, Miss Dulcie Cook (UCC), who has been stationed at Shinsan Machi, Ueda, Nagano Prefecture, sailed for her home in Canada on board the "Tatsuta Maru" March 6.
- COUCH, Miss Helen Couch (MEFB) of Kwassui Jo Gakko, Nagasaki, sailed from Kobe on the "President Coolidge" February 28th, for her home in Carbondale, Pennsylvania.
- CRAIN, Miss Margaret L. Crain (ABFMS), returned to the United States by the "Nitta Maru" which left Yokohama March 20th.
- CURRELL, Miss Susan Currell (PS) of Marugame, returned to the United States on the "Tatsuta Maru," leaving Kobe March 4th.
- CURTICE, Miss Lois Curtice (MEFB) of Hirosaki Jo Gakko, returned to the United States on the "Kamakura Maru," sailing from Yokohama March 27th. Her home address is 279 Post Road, Darien, Conn.
- de MAAGD, Mrs. J. de Maagd (RCA) and three children, sailed on the "Kamakura Maru" January 21. Rev. J. C. de Maagd, for some time on the teaching staff of Meiji Gakuin, Tokyo, sailed on the "Tatsuta Maru" March 6. They may be addressed in care of the Board of Foreign Mission R.C.A., at 156 Fifth Avenue, New York City.
- DENTZER, Miss Ethel Dentzer (ULCA) left Tokyo April 18th for her new post of service in India.
- DOUGLAS, Miss Leona M. Douglas (UCC), sailed for her home in Canada on board the N.Y.K. liner "Hie Maru," Sunday, March 16th.

- DOWNS**, Mrs Darley Downs (ABCFM) and three children of Tokyo, returned to America on the "Nitta Maru," sailing from Yokohama March 20. Their address is: 125 Tiffin Avenue, Ferguson, Mo.
- DOZIER**. Rev. Edwin Dozier (SBC) and his mother, Mrs. C. K. Dozier, left Japan for the United States aboard the "Yawata Maru," March 8th, from Kobe.
- DYER**, Miss Nell Dyer (MEFB), formerly of the Methodist Mission in Korea, more recently a language student in Tokyo, has been transferred to the Philippines for further service. She left Yokohama on the "President Cleveland" March 20th.
- DYER**, Rev. and Mrs. Robert A. Dyer (SBC), have been transferred to work in China and may be reached c/o P.O. Box 1581, Shanghai, China.
- FARNUM**, Rev. M. D. Farnum (ABFMS), returned to the United States on furlough, March 20th, sailing from Yokohama on the "Nitta Maru."
- FEELY**, Miss Gertrude Feely (MES) of Oita, left Kobe on March 25, aboard the "Kamakura Maru," for her home in Shelbyville, Missouri.
- FOOTE**, Rev. John A. Foote (ABFMS), sailed from Kobe on the "Yawata Maru" April 8th for furlough in the United States.
- GAINES**, Miss Rachel Gaines (MES-retired) of Hiroshima, returned to the United States on the "Kamakura Maru," leaving Kobe March 25th. She will reside in Leesburg, Florida.
- GARDINER**. Miss Ernestine Gardiner (FE) of St. Luke's Hospital, Tokyo, left for America on March 20.
- GARMAN**, Mrs. C. P. Garman (ABCFM) of Tokyo, returned to America on the "Tatsuta Maru," March 6th. Her address is: c/o Pilgrim Place, Claremont, Calif.
- GARROTT**, Mrs. W. M. Garrott (SBC) and daughter, Betsy, of Tokyo, sailed by the "Tatsuta Maru" on March 6. Her address will be: c/o Dr. W. O. Carver, Southern Baptist Theological Seminary, Louisville, Kentucky.
- GERHARD**, Mr. and Mrs. Paul V. Gerhard and children (PE), of St. Luke's Hospital, Tokyo, left for America on March 6.
- GILLETT**, Rev. Clarence Gillett (ABCFM), of Doshisha University, Kyoto, returned to America on the President Cleveland, leaving Kobe April 11th. Home address: 269 St. Joseph Ave., Long Beach, Calif.
- GRAHAM**, Miss Jean A. Graham (UCC), who has been working at the Aiselkan, Kameido, Tokyo, sailed for her home in Montreal, Canada, on board the "Tatsuta Maru" March 6.
- GRESSITT**, Mrs. J. F. Gressitt (ABCFM), accompanied by her daughters, Florence Gressitt and Mrs. Kurt Bock, sailed for the United States on the "Kamakura Maru," March 7th.
- HAIG**, Miss Mary T. Haig (UCC), returned to Canada, aboard the "Hie Maru," sailing from Yokohama March 16th.

HARBIN, Mr. and Mrs. A. Van Harbin (MEFB), language students who were living at Aoyama Gakuin, sailed for Honolulu on the "President Pierce" March 14. They will be associated with Methodist Mission in the Hawaiian Islands. Their address will be 1628 South Beretania Street, Honolulu.

HARVEY, Rev. and Mrs. G. L. Harvey (UCC), of Tokyo, sailed from Yokohama on the "Tatsuta Maru," March 6th.

HAWKINS, Miss F. B. Hawkins (MSCC) of Nagoya, left for her home in Canada, on the "Tatsuta Maru," sailing from Yokohama March 6.

HEALEY, Rev. F. G. Healey (EPM) of Tainan, Formosa, sailed for England aboard the "President Coolidge" March 3rd.

HECKELMAN, Dr. and Mrs. F. W. Heckelman (MEFB) and daughter Grace, sailed from Yokohama on the "Kamakura Maru" March 27th for the United States. They may be reached through the Board of Missions, 150 Fifth Avenue, New York City.

HEREFORD, Rev. and Mrs. W. R. Hereford (PN) of Hiroshima, sailed from Kobe by the "President Taft" on January 25. They plan to settle permanently in Lebanon, Tennessee.

HEYWOOD, Miss C. Gertrude Heywood (PE), for 30 years principal of St. Margaret's Girls' School in Tokyo, returned to the United States aboard the "Nitta Maru" March 20th.

HIBBARD, Miss Esther Hibbard (ABCFM) of Kyoto, left for the United States April 11th. She has been teaching at Doshisha university.

HILBURN, Dr. S. M. Hilburn (MES) of Kwansei Gakuin, returned to the United States on the "Kamakura Maru" sailing from Kobe March 25th. Home address: 628 W. Fifth Avenue, Corsicana, Texas.

HOEKJE, Dr. and Mrs. Willis G. Hoekje (RCA) of Meiji Gakuin, Tokyo, left aboard the "Yawata Maru" March 10th for furlough in the United States.

HOLLAND, Miss Charlie G. Holland (MES), of Kobe, left on the "President Taft" on March 25th for her home in Dufkin, Texas. Miss Holland was founder and for 18 years principal of the Palmore Women's Institute of Kobe.

HOLLAND, Miss Opal Holland (MEFB), left Tokyo on March 21st to take a teaching position in the Methodist Wellesley School for Girls in Naini Tal, United Provinces, India.

HOLTOM, Dr. Daniel C. Holtom (ABCFM), returned to the United States on furlough March 20th, sailing from Yokohama on the "Nitta Maru."

HORN, Mrs. E. T. Horn (ULC), and two children of Tokyo, sailed for the United States aboard the "Hikawa Maru" February 11th.

HUCKABEE, Rev. Weyman C. Hackabee (MES) of Hiroshima, left Kobe in February for his home in McRae, Georgia.

HUDDLE, Rev. and Mrs. B. Paul Huddle (ULCA), until recently language students in Tokyo, left in March for their new post of service in India.

IGLEHART, Rev. and Mrs. C. W. Iglehart (MEFB) of Aoyama Gakuin, Tokyo, left Yokohama, Saturday, April 26th on the "Asama Maru." Dr. Iglehart is to be associated with the International Missionary Council offices in New York during his furlough.

JOHNS, Mr. and Mrs. H. W. Johns sailed for Australia from Kobe on the "Kashima Maru." They were for many years connected with the Methodist mission and the Christian Literature Society, but more recently have been living in Wakayama where Mr. Johns has been teaching in the Koto Gakko.

JONES, Dr Frank M. Jones (PE), of St. Barnabas Hospital, Osaka, sailed on the "President Coolidge" February 27.

JONES, Rev. H. P. Jones (MES) of Kwansei Gakuin, Nishinomiya, returned to the United States on the "President Pierce," leaving Kobe March 11th.

KEMP, Miss Eva Deane Kemp (MES) of Kwassui Jo Gakko, Nagasaki, sailed on the "President Taft" from Kobe, March 25th for her home in Dixon, Kentucky.

KERR, Mrs. William C. Kerr (PN), of Keijo, sailed from Yokohama by the "Kamakura Maru" on March 27th. Mrs. Kerr is returning to the United States for medical treatment.

KNAPP, Deaconess S. T. Knapp (PE), left for America on March 6.

KUYPER, Rev. and Mrs. H. Kuyper (RCA), of Oita, sailed on the "Tatsuta Maru" March 6. They may be addressed, c/o Board of Foreign Mission R.C.A., 156 Fifth Avenue, New York City.

LANCASTER, Miss Cecile E. Lancaster (SBC), is sailing on furlough in the near future and may be reached c/o Foreign Mission Board, P. O. Box 1595, Richmond, Virginia, U.S.A.

LEE, Miss Mabel Lee (MEFB), of Kumamoto, returned to her home in Clearwater, Minnesota, on the "Kamakura Maru" leaving Yokohama, March 27th.

LEITH, Miss Mary Isobel Leith (UCC), of Eiwa Jo Gakko, Shizuoka, sailed for her home in Canada aboard the "President Coolidge," March 3rd.

LIGGETT, Miss Mary E. Liggett (RCA), of Yokohama, returned to her home in America on the "Nitta Maru" March 20th.

LOGAN, Dr. and Mrs. Charles A. Logan (PS) and daughter Ellen of Marugame, left Japan for the United States on the "Tatsuta Maru," March 4.

MANN, The Right Reverend John C. Mann (CMS), retired bishop of Kyushu, and Mrs. Mann sailed recently from Kobe en route to England.

MARTIN, Mrs. David P. Martin (PN) of Osaka, sailed for America with her children from Kobe by the "Kamakura Maru" on January 1.

MARTIN, Rev. David P. Martin (PN), of Osaka, sailed from Kobe for Manila by the "Yawata Maru" on March 22. Mr. Martin has been tempo-

rarily transferred to the Philippine Islands for evangelistic work under the Philippine Mission of the Presbyterian Church in the U.S.A.

MARTIN, Dr. and Mrs. J. B. Martin (MEFB) and son of Kobe, sailed from Kobe on the "Kamakura Maru" March 25th. Home address is given as Cedar Falls, Iowa.

MATTHEWS, Dr. and Mrs. W. K. Matthews (MES) of Kwansei Gakuin, Nishinomiya, sailed for America on the "Nitta Maru," leaving Kobe March 19th.

MATTHEWSON, Miss Mildred Matthewson (UCC), a teacher at the Eiwa Jo Gakko, Kofu, sailed from Yokohama by the "Tatsuta Maru" March 6.

McHUGH, Miss Patricia McHugh (MEFB), former of the Methodist Mission in Korea and more recently a language student in Tokyo, has been transferred for further service to the Philippine Islands.

McDONALD, Miss Mary D. McDonald (PN), of Tokyo Women's Christian College, sailed for America from Yokohama by the "Nitta Maru" on March 20th.

McKENZIE, Mr. A. P. McKenzie (UCC), of Kwansei Gakuin, Nishinomiya, sailed for Canada on the "Kamakura Maru" March 27th. Mrs. McKenzie returned to Canada some time earlier.

McMILLAN, Miss Mary C. McMillan (MES) of Kobe, returned to the United States on the "President Coolidge," leaving Kobe March 2nd. Home address: Mulat, Florida.

McNAUGHTON, The Rev. and Mrs. R. E. McNaughton (Ind.) of Hakodate, left Japan for the United States on board the "President Pierce" March 15th.

MELSON, Rev. & Mrs. D. P. Melson (MES) of Kobe, took their departure from Japan on the "Tatsuta Maru" March 6th. Home address: 355 College St., Macon, Ga.

MILLER, Miss Floryne Miller (SBC) of Tokyo, is being transferred to work in China and may be reached in c/o P.O. Box 1591, Shanghai.

MILLER, Rev. and Mrs. L. S. G. Miller (ULC) of Kyushu Gakuin, Kumamoto, sailed for the United States on regular furlough, March 20th aboard the "Nitta Maru."

MOORE, Miss Helen G. Moore (MEFB), was transferred in March from her post in Kwassui Jo Gakko, Nagasaki, to Methodist work in the Philippine Islands.

MURRAY, Miss Edna B. Murray (PE), instructor in Music at St. Margaret's Girls' School in Tokyo since 1921, sailed on the "Nitta Maru" on March 20th for her home in America.

NICHOLS, Bishop S. H. Nichols (PE) of Kyoto, sailed from Yokohama by the "Hikawa Maru" on February 13th.

NIELSEN, Mr. and Mrs. Paul Nielsen (YJ), who came to Japan last June, sailed for America on January 9 by the "President Pierce."

- NOORDHOFF, Miss Jane Noordhoff (RCA) of Nagasaki, left Japan on the "President Pierce", March 15th for her home in the United States.
- NUNO, Miss Christine M. Nuno (PE) of St. Luke's Hospital, Tokyo, left for America March 27, 1941.
- OGBURN, Rev. N. Sneed Ogburn (MES) of Kwansei Gakuin, Nishinomiya, left Japan March 11th on the "President Pierce" for his home in Charlotte, N. C.
- OLSON, Dr. Elmer H. Olson (SDA), who for several years has been in charge of the Tokyo Sanitarium in Ogikubo, sailed for the United States on the "President Pierce" March 15th. Dr. H. Kitamura, until recently in service at St. Luke's Hospital, has been appointed Dr. Olson's successor at the Sanitarium.
- OLTMANS, Miss C. Janet Oltmans (RCA), of Ferris Seminary, Yokohama, sailed for the United States on board the "President Pierce" March 15th.
- OLTMAN, Mr. Paul V. Oltman (PN) of Meiji Gakuin, Tokyo, sailed for the United States by the "Nitta Maru" on March 20th.
- OVERTON, Mr. Douglas W. Overton (PE) of St. Paul's University, Tokyo, left on regular furlough, March 6.
- OXFORD, Dr. J. S. Oxford (MES), principal until recently of Palmore Institute, Kobe and Mission Treasurer, took his departure on the "President Taft" leaving Kobe March 25th.
- PECKHAM, Miss Caroline S. Peckham (MEFB) of Kwassui Jo Gakko, Nagasaki, departed for her home in Sextonville, Wisconsin, on the "President Taft," leaving Kobe March 25th.
- PEET, Miss Azalia E. Peet (MEFB), returned to the United States on the "President Pierce" leaving Yokohama March 13th. Her home address is Webster, N.Y.
- PIDER, Miss Myrtle Z. Pider (MEFB) of Tokyo Women's Christian College, who has been in Japan for 30 years and associated with the college since it was founded, sailed for the United States on board the "President Pierce" March 14. Her address will be Waverly, Nebraska.
- POWLES, The Rev. P.S.C. Powles (MSCC) of Takata, sailed from Yokohama aboard the "Tatsuta Maru" March 6.
- QUICK, Rev. Oswald J. Quick (SBC), has been transferred to work in China and may be reached c/o P.O. Box 1581, Shanghai.
- REIFSNIDER, Mrs. C. S. Reifsnider (PE) of Tokyo, left for America, March 6.
- REISCHAUER, Rev. and Mrs. A. K. Reischauer (PN) and daughter, Felicia, long associated with Tokyo Women's Christian College, sailed from Yokohama by the "Tatsuta Maru" on March 6. Dr. Reischauer was taken seriously ill in January, so returned to America on health furlough.
- REISER, Miss A. Irene Reiser (PN) of Hokuriku Jo Gakko, Kanazawa, sailed from Yokohama by the "Kamakura Maru" on March 27.

ROBERTS, Rev. F. L. Roberts (ABCFM) of Nagoya, left for furlough in America by the "President Cleveland," sailing from Kobe April 11th.

RORKE, Miss M. Luelle Rorke (UCC) of Fukui, returned to Canada recently, aboard the "President Pierce."

RYAN, Miss Esther L. Ryan (UCC) of Fukui, sailed for Canada on the "Helian Maru" April 5th.

RUMBALL, Mr. W. E. Paul Rumball (CJPM), for many years a member of the teaching staff of Canadian Academy, Kobe, while also engaging in missionary service, sailed with Mrs. Rumball on the "Helian Maru" April 5th for Canada.

SANSBURY, The Reverend C. K. Sansbury (SPG), Mrs. Sansbury and three children of Tokyo, will leave Japan on May 6th via the "Ilie Maru" for Canada.

SAUNDERS, Miss Violet Saunders (UCC) of Fukui, sailed for her home in Canada aboard the "President Pierce," Saturday, March 15th.

SCHAEFFER, Miss Mabel R. Schaeffer (PE) of St. Paul's Middle School, Tokyo, left on regular furlough March 27.

SCHERESCHEWSKY, Miss Caroline Schereschewsky (PE), long a teacher in St. Paul's university and in Tsuda College for Women, sailed for the United States aboard the "Nitta Maru" March 20th.

SCRUTON, Miss M. Fern Scruton (UCC) of Nagano, took her departure from Japan on the "President Pierce," March 15th, returning to her home in Canada.

SEARCY, Miss Mary Searcy (MES), returned to her home in Columbia, Missouri, leaving Kobe March 11st on the "President Coolidge."

SEIPLE, Rev. and Mrs. William G. Seiple (ERC) of Tokyo, sailed for the United States aboard the "President Coolidge" April 27th. Home address: c/o H. T. Sadler, 4119 Hayward Ave., Baltimore, Md.

SIMONS, Miss Marion G. Simons (MEFB) of Nagasaki, returned in February to her home in Ypsilanti, Michigan, on account of her mother's illness, but before reaching home learned of her death.

SMITH, Miss Catherine Smith (MEFB) of Kwassui JoGakko, Nagasaki, returned to her home in Cleveland, Ohio, on the "President Taft," sailing from Kobe March 25th.

SMITH, Mrs. John C. Smith (PN) of Tokyo, sailed with her children from Yokohama by the "Kamakura Maru" on January 23.

SPENCER, Rev. V. C. Spencer (MSCC) of Nagoya, left for Canada on the "Tatsuta Maru" March 6. Mrs. Spencer and their son preceded them, sailing in January.

STARKEY, Miss Bertha M. Starkey (MEFB) of Keijo, Chosen, returned to the United States aboard the "Kamakura Maru", leaving Kobe March 27. She may be reached by mail c/o H. Starkey, City Farm, Warrensville, Ohio.

- STAPLES, Miss Marie M. Staples (UCC) of Nagoya, returned to her home in Canada aboard the "President Coolidge," March 3rd.
- STEVENS, Miss Catherine B. Stevens (MES) of Kobe, returned to America aboard the "President Taft," March 25th.
- STEWART, Rev. and Mrs. S. A. Stewart (MES) of Nakatsu, returned to Monroe, North Carolina, in March.
- STONE, Rev. A. R. Stone (UCC), sailed from Yokohama on the "Tatsuta Maru," March 6th, to join his family at Highgate, Ontario, Canada.
- STOTT, Rev. J. D. Stott (MES) and family, of Uwajima, returned to the United States in February. Their home address is 2803 Hope St., Raleigh, North Carolina.
- ST. JOHN, Mrs. Alice C. St. John (PE), head of the Training College for Nurses, St. Luke's Hospital, Tokyo, retiring from Mission work in Japan, sailed for America March 27.
- SUTCLIFF, Mr. and Mrs. J. H. Sutcliff (PE), of St. Paul's University, Tokyo, sailed for America March 15, on their way to England.
- TARR, Miss Alberta Tarr (MES) of Hiroshima, and more recently of Kobe, returned to the United States on the "President Coolidge," leaving Kobe February 28th. Her home address is 624 W. Austin, Nevada, Missouri.
- TAYLOR, Miss Erma M. Taylor (MEFB) of Hirosaki, sailed on the "President Cleveland" March 1st for the United States. Home address: 21 Hamilton Blvd., Kenmore, Buffalo, N.Y.
- TEAGUE, Miss Caroline M. Teague (MEFB), took leave from Japan on the "President Pierce," leaving Yokohama March 13th. Home address: Hartzell, Alabama.
- TER BORG, Mrs. John Ter Borg (RCA), for twelve years a resident of Kagoshima, and for the past 6 years a resident of the campus of Meiji Gakuin, Tokyo, and her two children, sailed from Kobe by the "President Taft" January 25.
- THEDE, Mrs. Harvey Thede (EC) and three children, sailed for U.S.A. on the "Kamakura Maru" March 27th from Yokohama. Her address will be c/o Mrs. Mary Wendt, Blue Earth, Minn.
- THOMPSON, Rev. and Mrs. E. W. Thompson (MEFB) and son Larry of Nagasaki, left Japan for their home in Franklin, New Hampshire, on the "President Coolidge," leaving Yokohama March 3rd.
- TROTT, Miss Dorothy Trott (SPG) of Tokyo, sailed on the "Suwa Maru" April 16th for Australia.
- TRUMPP, Miss Elizabeth Trumpp (ABFMS), who has been teaching since Autumn at the Tokyo Women's Christian College, returned to her home in the United States aboard the "Nitta Maru," March 20th.
- TUMLIN, Miss Mozelle Tumlin (MES), left Japan on the "President Taft" March 25, for her home in Thomaston, Georgia.

- WAGNER, Miss Dora A. Wagner (MEFB) of Iai Jo Gakko, Hakodate, returned to the United States aboard the "President Pierce," sailing from Kobe March 13th. Home address: Kingman, Kansas.
- WARNER, Rev. Paul F. Warner (MEFB) of Nagoya, sailed for America aboard the Kokusai Line's "Kinugasa Maru," February 6 from Kobe.
- WARREN, Rev. and Mrs. C. M. Warren (ABCFM), teachers at Doshisha University, Kyoto, returned to America on the "Tatsuta Maru," March 6.
- WATKINS, Miss Elizabeth T. Watkins (IND) of Seinan Gakuin, Fukuoka, sailed for the United States on the "Yawata Maru" March 10th.
- WILKIN, Miss Eleanor M. Wilkin (PN) of Hokuriku Jo Gakko, Kanazawa, sailed from Yokohama on regular furlough by the "Nitta Maru" on March 20th.
- WILLIAMS, Miss Anna Bell Williams (MES) of Osaka, departed for America on the "President Taft," leaving Kobe March 25th. Home address: c/o Mrs. T. J. Hart, Vance, S.C.
- WILSON, Miss Eleanor Wilson (ABCFM), returned from Kusaie, Caroline Islands, on board the "Palau Maru" February 27th. She accompanied Miss Jane D. Baldwin, retiring. She sailed for America March 6th.
- WRIGHT, Rev. R. C. Wright (UCC) of Kwansei Gakuin, Nishinomiya, sailed from Yokohama on the "Hie Maru" March 15th on advanced furlough.
- YOUNG, Rev. and Mrs. T. A. Young (UCMS) of Tokyo, sailed for the United States from Yokohama on board the "Tatsuta Maru" March 6. They may be addressed in care of The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Ind., U.S.A.
- ZANDER, Miss Helen R. Zander (RCA) of Yokohama, returned to the United States on the "President Pierce," leaving Yokohama March 15th.
- ZIMMERMAN, Rev. and Mrs. Donald E. Zimmerman (PN), sailed from Yokohama for Manila by the "President Cleveland" on March 20. Mr. and Mrs. Zimmerman joined the Japan Mission of the Presbyterian Church in the U.S.A. last September, but recently were transferred to one of the Missions connected with the China Council of the same Church. They have gone to the Philippine Islands to enter the Chinese Language School in Baguio, a branch of the School of Chinese Studies in Peking.

DEATHS

- AURELL, Mrs. K. E. Aurell, wife of Mr. Aurell, who was with the American Bible Society in Japan for many years, first coming to Japan in 1891, died at her home in Los Angeles on February 2.
- BERRY, Rev. Arthur Daniel Berry, D.D. (MEFB), died of pneumonia at his home in Mexico, N.Y. on February 11th. He had just returned to his old home with one sister, Miss Effie Berry, following forty years of service in

Japan. The other sister, Miss Anna J. Berry, died on board the "President Coolidge" during the return voyage from Japan.

CLEMENT, Dr. Ernest W. Clement (formerly ABF) died at his home in Floral Park, Long Island, New York, on March 11th, aged 81. Rev. Clement came to Japan in 1894 and was the first principal of Duncan Academy which is now Kwanto Gakuin, Yokohama. Retiring after 37 years of service in this country, Dr. Clement became curator of the library of Japanese culture at Columbia University, which position he held for many years. He was the author of many well known works on Japan, and held the fifth order of the Rising Sun. He is survived by Mrs. Clement, a son and two daughters.

FOOTE, Miss Edith L. Foote (PE), treasurer of the Kyoto District, American Episcopal Church Mission, who came to Japan in 1923, died in New York City December 17, 1941, having left Japan in November.

HARRINGTON, Mrs. C. K. Harrington, who was a member of the Japan Mission of the ABFMS from 1886 to 1907, died in the latter part of November, 1940.

ROWLAND, Dr. George Miller Rowland (ABCFM-retired), died on March 13th at his home in Aubundale, Mass., aged 82. During their 39 years of service in Japan, Dr. and Mrs. Rowland lived in Okayama, Tottori and Sapporo, and Tokyo.

SMYTHE, Rev. L.C.M. Smythe (PS), died recently in Charleston, South Carolina. Dr Smythe was for many years head of the Women's College in Nagoya, and before his retirement last year was granted an Imperial decoration in recognition of his services as an educator in Japan. Mrs. Smythe is still living in Charleston, South Carolina.

WEST, Miss Annie B. West (PN), died in Harrisburg, Pennsylvania, on March 13. Miss West was born in 1860 and came to Japan in 1883. She had a remarkable missionary career in Tokyo for over 40 years, training Bible women, carrying on evangelistic work among people of high position, visiting hospitals and prisons, giving Christian instruction to nurses. She was well known for her unusual work in connection with the Japanese Red Cross during the Russo-Japanese War, for which she was honored with an Imperial decoration. Miss West retired in 1924 and returned to America, since which time she has lived with her sister in Harrisburg, Pennsylvania.

WYND, The Rev. William Wynd (ABFMS), died in Edinburgh, Scotland, on February 12th. Dr. Wynd was a member of the Baptist Mission in Japan for forty years, retiring in 1931. He is survived by Mrs. Wynd and four children, two of whom are daughters living in Connecticut and two sons in British military service.

MISCELLANEOUS

AMOS, Mr. H. C. Amos, principal for the past several years of the American School in Japan, with residence in Tokyo, sailed for the United States on the "Hikawa Maru" April 17th. It is understood that all other American teachers will be leaving Japan within a few weeks and that the school will probably not reopen in the Autumn.

BEST, Rev. E. V. Best (MES), is now a teacher in the Koto Gakko in Matsuyama.

BATES, Dr. and Mrs. C. J. L. Bates may be addressed in care of Rev. C. deMestral, 268 May Avenue, Verdun, Montreal, Quebec, Canada

BLACK, The engagement of Miss Frances Marion Black (ERC) of Sendai, to Mr. Douglas Campbell Brodie, was announced at a gathering of the Sendai foreign community recently. Miss Black is a member of the English faculty of Miyagi College; Mr. Brodie, manager of the Kobe branch of the firm of Butterfield and Swire in Kobe.

BYLER, Miss Gertrude M. Byler (MEFB), according to word recently received in Tokyo, has been transferred to Brazil for further service.

CURTIS, Miss Edith E. Curtis (ABCFM), is now teaching in the Mid-Pacific Institute, Honolulu, T.H.

HENNIGER, Dr. and Mrs. Hennigar (UCC), are now living at 1590 West 15th Avenue, W., Vancouver, B.C., Canada.

HUSTED, Miss Edith E. Husted (ABCFM), reported earlier as having returned to America, is now teaching in the Kodaikanal School for Foreign Children, Kodaikanal, South India.

LEE, Miss M. H. G. Lee, who came to Japan from England in 1907 and founded St. Barnabas Hospital for Lepers was commended for her self-sacrificial labors recently by Mr. Rokuro Takano, chief of the Disease Prevention Bureau of the Welfare Ministry, and from Count Keigo Kiyoura, president of the Leprosy Prevention Society a letter has gone forth to Miss Lee in appreciation of her services.

PARKER, Mr. and Mrs. K. A. Parker are temporarily located at 583 Windsor Road, E., North Vancouver, B.C., Canada.

MARRIAGES

KRIETE-GRESSITT, Miss Margaret R. Kriete (ERC), a member of the Music faculty of Miyagi College, Sendai, and daughter of Dr. and Mrs. C. D. Kriete of the same city, was on March 20th married to Mr. J. Linsley Gressitt, son of Mr. and Mrs. J. F. Gressitt (ABFMS) of Tokyo. The wedding was held in the chapel of Tohoku Gakuin, Sendai, and the couple left imme-

diate for Canton, China, where Mr. Gressitt is acting director of the Natural History Survey and Museum of Lingnan University.

PHELAN-JORGENSEN, Mr. Reid Jorgensen, son of Mr. and Mrs. Arthur Jorgensen (YMCA), was married on February 1st to Miss Virginia M. Phelan of Boston, Massachusetts. They will make their home in New York City.

CHANGE OF LOCATIONS

CARY, Rev. Frank Cary (ABCFM), has been transferred from Matsuyama to Kobe College, Nishinomiya.

DOWNS, Rev. Darley Downs (ABCFM) has taken up work and residence at Kobe College, Nishinomiya.

KILBURN, Miss Elizabeth M. Kilburn (MEFB) has withdrawn from Sapporo and is now living at Fellowship House, 475 2-chome, Kami Kitazawa, Setagaya-ku, Tokyo. She is teaching at Tsuda College for Women.

A DEPARTING PRAYER

By THOMAS LYELL

We ask the greatest gift that Thou can'st offer,
Not for the world's applause nor reputation;
Not even for a fair and stainless name,
Nor for repute or people's approbation.

Triumphs and mighty deeds may be admired,
Be praised and longed for,—but as on we stumble
Towards our end, let but our heart be fired
By all that's hidden, beautiful and humble.

We ask the greatest gift that Thou can'st offer,
That when at times we tremble 'neath Thy Rod
Of pain and troubles, we may learn to suffer,
To know Thy Might, and Loveliness, O God!
Most beautiful that soul, most fair the nation
Which triumphs in and through Humiliation.

The above poem by Prof. Thomas Lyell, who left Japan in March after many years of teaching at Waseda University was read at a farewell dinner tendered him by alumni and friends just before his departure. The Reverend Father Leo Ward of the Catholic Church described the poem as "permanent contribution to English literature, a thing of rare beauty." It expresses, we are sure, the prayerful petitions of many who with heavy hearts are leaving Japan at this time.—Editor, J.C.Q.

HEADQUARTERS OF MISSION BOARDS FUNCTIONING IN JAPAN

Note:—We give herewith the alphabetical designation used generally for the Mission Boards functioning in Japan, and the home base address. This is for the benefit of those wishing to correspond with members of certain missions who are not now in Japan and for whom no home address is available. Boards and Societies at home will be glad to forward all first-class mail to their workers.

1. ABCFM—American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass., U.S.A.
2. ABF—American Baptist Foreign Mission Society, and Woman's American Baptist Foreign Mission Society, 152 Madison Ave., Avenue, New York City, U.S.A.
3. ABS—American Bible Society, 450 Park Avenue, New York City, U.S.A.
4. AFP—Mission Board of the Religious Society of Friends of Philadelphia, Penna., U.S.A.
5. AG—The Assemblies of God, Foreign Missions Dept., 336 West Pacific Springfield, Missouri, U.S.A.
6. BFBS & NBSS—British and Foreign Bible Society and the National Bible Society of Scotland, 146 Queen Victoria St., London E. C. 4, England.
7. CJPM—Central Japan Pioneer Mission—no address abroad.—445 Hyak-ken-machi, Maebashi, Gumma-ken, Japan.
8. CLSJ—Christian Literature Society of Japan, 2 Ginza 4-chome, Kyo-bashi, Tokyo.
9. CMS—Church Missionary Society, 6 Salisbury Square, London, England.
10. CN—Church of the Nazarene, 2923 Troost Ave., Kansas City, Missouri, U.S.A.
11. EC—Evangelical Church of North America, 1900 Superior Ave., Cleveland, Ohio, U.S.A.
12. ECM—Elim Church Missionary Alliance, 20 Clarence Ave., Clapham Park, London, SW-4, England.
13. ERC—Evangelical and Reformed Church, 1505 Race St., Philadelphia, Penna., U.S.A.
14. FMA—General Missionary Board of the Free Methodist Church of North America, Winona Lake, Indiana, U.S.A.
15. IND—Independent of any Society.
16. JAC—Japan Apostolic Church—no foreign address.—P.O. Box 5, Ikoma, Nara-ken, Japan.

17. JEB—Japan Evangelistic Band, 55 Gower St., London, W.C.1, England.
18. JRM—Japan Rescue Mission,—no address abroad given—Haze, Higashi-mozu-mura, Sempoku-gun, Osaka-fu, Japan.
19. L—Liebenzeller Mission—Bad Liebenzell, Wurttemberg, Germany.
20. LEF—Lutheran Evangelical Association of Finland—Malminkatu 12, Helsinki, Finland.
21. MEFB }
 22. MES } METH—Board of Missions and Church Extension of The
 23. MP } Methodist Church, 150 Fifth Ave., New York City, U.S.A.
24. MSCC—Missionary Society of the Church of England in Canada, Church House, 604 Jarvis St., Toronto 5, Ontario, Canada.
25. OAM—Ost-Asien Mission (The East Asia Mission),—Grunewaldstrasse 22, Berlin-Steglitz, Germany.
26. OBJ—Omi Brotherhood—no address abroad—Omi Hachiman, Japan.
27. OPC—Orthodox Presbyterian Church, Foreign Missions committee, 506 Schaff Bldg., Philadelphia, Penna., U.S.A.
28. PCC—General Board of Missions, Presbyterian Church in Canada, Room 900, # 100 Adelaide St., West, Toronto, Ontario.
29. PE—Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A., 281 Fourth Ave., N.Y., U.S.A.
30. PN—Board of Foreign Missions of the Presbyterian Church in the United States of America, 156 Fifth Ave., New York City.
31. PS—Executive Committee for Foreign Missions of the Presbyterian Church in the United States, Box 330, Nashville, Tenn., U.S.A.
32. RCA—Reformed Church in America, 156 Fifth Ave., New York City, U.S.A.
33. SA—Salvation Army, 101 Queen Victoria St., London E.C., England.
34. SAM—Scandinavian Alliance Mission of North America, 2839 McLean Avenue, Chicago, Illinois, U.S.A.
35. SBC—Foreign Missions Board of the Southern Baptist Convention, P.O. Box 1595, Richmond, Virginia, U.S.A.
36. SDA—General Conference of Seventh Day Adventists, Takoma Park, Washington, D.C., U.S.A.
37. SPC—Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., Westminster, London S.W.1, England.
38. UB—Foreign Missionary Society of the Church of United Brethren in Christ, 1410 U.B. Building, Dayton, Ohio, U.S.A.

39. UCC—United Church of Canada, Board of Foreign Missions, 299 Queen St. West, Toronto, Ontario, Canada.
40. UCMS—United Christian Missionary Society, Missions Bldg., Downey Avenue, Indianapolis, Indiana, U.S.A.
41. UGC—Universalist General Convention, 16 Beacon St., Boston, Mass., U.S.A.
42. ULC—Board of Foreign Missions of the United Lutheran Church, in America, 18 E. Mt. Vernon Place, Baltimore, Md., U.S.A.
43. WU—Women's Union Missionary Society of America, 316 Bible House, New York City, U.S.A.
44. YJ—Yotsuya Mission—no address abroad—# 6 Naka-cho, Yotsuya-ku, Tokyo, Japan.
45. YMCA—Young Men's Christian Association, International Committee of Y.M.C.A.s of U.S.A. and Canada, 347 Madison Avenue, New York City, U.S.A.
46. YWCA—Young Women's Christian Association of the U.S.A., 600 Lexington Avenue, New York City, U.S.A.

Foreign Department of National Council of YWCA, of Dominion of Canada, 143 College St., Toronto, Canada.

FORMOSA (TAIWAN)

47. EPM—Board of Foreign Missions, Presbyterian Church of England, 15 Russell Square, London W.C.1, England.
48. PCC—Board of Foreign Missions of the Presbyterian Church in Canada, Room 800, 100 Adelaide Street West, Toronto, Canada.